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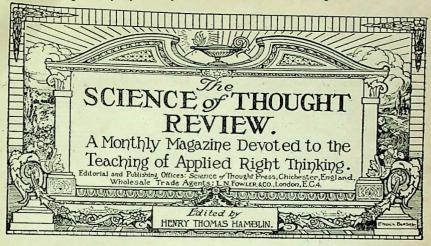
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Editor's Monthly Notes.

LIVING DANGEROUSLY.

At the beginning of another year, instead of looking back on the past, or gazing forward into the future, we will consider the present. After all, there is only the present, the Now, for to-morrow never comes, while the past is dead and gone, never to be recalled. It is useless and often hurtful and weakening to look forward to the future, except as a stimulus and encouragement for present endeavour. It is weakening also to look back on the past, except to see in it cause for rejoicing and encouragement. The present is the all-important thing, for in it we are privileged to make amends for the past, and to create for ourselves a glorious future.

We have no need to trouble about the future, for, if we meet to-day's problems in the right way, we can safely leave the result in God's hands. We reap as we sow, which is a glorious privilege, and is a constant incentive to righteousness, or right thinking and living—that is, living in harmony with the Divine Order. In the past too much emphasis has been laid on the negative aspect of this law—they that sow to the flesh, shall of the flesh

reap corruption, and so on. What we need to do is to rejoice in the positive aspect—that, by the grace of God, we can sow to the Spirit and reap life everlasting, to-

gether with all that this term implies.

But, sowing to the Spirit means living dangerously. The life of the Spirit is the most adventurous life imaginable. Mountaineering or flying is tame in comparison with it. The mountaineer or air pilot risks his life and, maybe, loses it; but his life, though short, is life—not stuffy stagnation. The one who would climb the mount of spiritual attainment must be prepared to die, not once, but many times—for there are many mystical deaths. He that loseth his life, shall save it, said our Lord. It is only through mystical death that we can enter into eternal life. It is only by risking all, that we gain all.

A SPIRITUAL PARADOX.

If we play for safety in the spiritual life, the result is the same as in the material life-we court disaster and ruin by so doing. He who plays for safety, reaps the very things he wishes to avoid, and his life becomes increasingly difficult and disastrous. He who ventures all wins "What are these which are arrayed in white These are they which came out of great triburaiment? They ventured all and they won all, through Him that loved them, and gave His life that such things might become possible. The greatest life of adventure was that of our Lord Jesus, and He has made it possible for us to share His glory. But not by playing for safety can this be achieved, but by high adventure and the living of the most dangerous life possible. Just as the air pilot has to leave the ground, and the mountaineer the valley, so do we have to lose our footing on the earth entirely, in order to learn that underneath are the everlasting arms.

It was the servant who played for safety—who hid his Lord's talent in a napkin and buried it—who was described by our Lord as wicked and slothful. It was those who ventured all in making use of their talents who were told that they were good and faithful servants, and bidden to enter into the joy of their Lord. There is no encouragement in our Lord's teaching for those who would play for safety. On the contrary we are bidden to push out into the deep and to cast our net. We are bidden, it is true, to count the cost before deciding to become a true disciple of Jesus Christ; but that is but an

MONTHLY NOTES.

invitation to a life of great and glorious adventure, in which we dare all and gain all.

ALL DARING ADVENTURERS.

We cannot all be air pilots, mountaineers, explorers, and pioneers in external things. Some of us, at least, must stay quietly at home, living the daily round, doing the common task; but, in the spiritual life, we can become adventurers indeed. The quietest and meekest man you know, may be living a life of great spiritual adventure. He may risk his all, again and again: he, like the apostle

Paul, may die daily.

But all this adventuring is mixed up with the events of the everyday life. In doing daring things in our humdrum life, trusting to God to see us through victoriously, we change the humdrum into the most exciting adventure. For instance, if we have only half a crown and give two shillings away, because the Lord wants us to do so, we embark on as great an adventure as ever befel flying man or pioneer. By giving away our all we cast ourselves into the unknown. We risk all, and, as far as we can see, we lose all. But, of course, we cannot do so, even though we be ready to do so, and though it looks as though we must do so. God will never let us down, if we trust Him, but it may appear as though we were let down, and badly too. Such daring experiences are ventures in faith.

THE LIFE OF FAITH.

We all aspire to live a life of faith. But we cannot become men and women of faith by mere pious wishing. We can develop a real and actual faith only through great experiences—experiences that are ventures in faith, in the which we apparently lose all, only, so it turns out, to gain all. No one can ever know what it is to possess faith who plays for safety. How can he? for is he not doing always that which prevents faith from being forged in the fires of adventurous experience.

What is faith? It is trusting in God and doing the splendid and difficult thing, instead of relying on human wisdom and following the devious and often mean ways of human expediency. It requires faith to do the fine and noble thing and to rely upon Life to see us through. It demands of us a belief in Life itself, and in its beneficent purpose. But if we believe that Life is Good, and 4

act in faith accordingly, then we finally arrive at a greater understanding and a larger faith. Thus we see that belief produces faith if we venture and put Life to the test.

LIFE THE GREAT INITIATOR.

It is through Life and through its experiences that we find God; and it is the one who finds God in the everyday experiences of the common life—who becomes a man of faith. He has a great and certain faith because he knows. He knows because he has made ventures in faith—he has lived the life dangerous. He has tested Life, and in so doing has been himself tested and found not wanting, otherwise he could never have attained. Thus we see what a paradox it all is. No wonder that life is puzzling to us all, both to beginners and more advanced students alike. But we come through victoriously if we trust Life, and keep venturing, and testing it.

THE OBJECT OF LIFE.

The object of life is to bring us to that point where we can rest upon and trust life in the same way that a swimmer rests upon and trusts the water. Making adventures in faith is like learning to swim. The one who will not trust himself entirely to the water never learns to swim. If he keeps one leg on the ground, he may look as though he were swimming, and he may even fool himself in thinking that he is swimming, after a fashion, but he will never really swim, until he ventures his all upon the water, and trusts it to support him.

It is the the same with life. We have to trust our all to it if ever we are to enter into the liberty of knowing.

And this is the object of all life's experiences and of Life itself. Everything conspires together to bring about this desired and purposed end. The reason why life is so painful is often due to the fact that we do not cooperate with it or its purpose. We play for safety, instead of daring all. The only way to harmony and peace is to follow the leading of the Spirit, and this is the most "dangerous" and daring life of all. And yet it is the only life that is free from care and anxiety. When we have done the daring thing and burnt our boats behind us we enter into peace, but not before. By playing for safety we increase our difficulties, we double our cares, and multiply our fears. The only care-free life is that of complete dependence upon God. This is the kind of

MONTHLY NOTES.

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living which our Lord taught—to live one day at a time and to trust God for the morrow. "Do not be overanxious about to-morrow, for to-morrow will bring its own cares. Enough for each day are its own troubles."

ONE DAY AT A TIME.

The secret of successful achievement is to do one thing at a time and to concentrate upon it. The secret of successful living is to live one day at a time and take no anxious thought for the morrow. God who has brought us safely through up till now: God who is sufficient for all our needs to-day, will surely be everything that we require in the future. Let us, therefore, live to the highest, aspire to the best, and do the finest and most blessed thing we can to-day, and every day, without fear of the future; let us trust God and Life and the blessed law of sowing and reaping; let us sow to the Spirit now; then if we do all these things, God is with us, and if God be for us, who then can be against us?

HOW TO LIVE DANGEROUSLY.

It will be asked by some how can we live dangerously? The answer is to live by the Spirit and to be guided or led by the Spirit. If we do this then we meet with all the adventures that we can possibly desire, indeed, too many, some of us may think, at times. Following the leading of the Spirit is the greatest of all adventures. If we are to do this we must be prepared to do the bold and difficult thing, again and again. The way of the Spirit does not lead to wealth, fame or self-aggrandisement, but it does lead to liberty and freedom, such as no one who has not experienced them could ever dream possible. Paradoxically, the dangerous way is also the only safe way; the adventurous path is also the only path of peace. We give, and yet receive all: we lose, and yet find all: we risk our all, most dangerously, only to find ourselves safe in the Power of God.

Do not let your intellect be more exacting than your taste, nor your judgment more severe than your conscience.

JOUBERT.

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MONTHLY NOTICES.

Miss E. L. S. Killick, who for some years has carried on her Centre at 40, Ramsden Road, Balham, London, S.W.12, as a part-time ministry of service, is now giving up her profession in order to devote her time to spiritual work. In future, therefore, Miss Killick will be engaged wholly in this good work, and will be available to those who seek help in the difficulties of life and in religious problems and as regards healing. Needless to say our prayers are with our friend in her great venture of faith, and we know that the Divine Blessing will manifest, and that the more she trusts the Spirit the more this Blessing will show itself.

Mr. Hooper for the U.S.A.

Mr. W. G. Hooper writes to say that he is going on a Lecture Tour in America, and that he sails on January 9th, arriving at New York on January 15th. He is to stay several weeks in New York, and then proposes going to Boston, Philadelphia, Washington, Chicago, St. Louis, Kansas City, Colorada, and also to Tacoma. But this is not all, because next year Mr. Hooper proposes going to India and Africa. We pray that the Divine Blessing may rest upon our Brother in all his efforts to extend the Kingdom of the Lord Jesus Christ. We also pray that he may be led by the Holy Spirit and filled with the Holy Spirit so that he becomes a channel through which the Divine Life and Truth flow to all who are ready to receive the message.

Mr. Hooper's Monthly Magazine, "THE PATHWAY OF THE NEW AGE," will be continued as usual, and the same

contributors will assist as hitherto.

I thank our many friends for their very kind and generous gifts and free-will offerings sent spontaneously as tokens of appreciation and gratitude for help received through the lectures on Blessedness. I have passed them all, almost without exception, to the Magazine Fund, and also all proceeds from the sale of Bound Volumes. I thank the Father of all Good Gifts, Whose mercies never

fail, if we put our entire trust in Him. With our dear Quaker friend Whittier, I san say:

"I only know I cannot drift Beyond His love and care."

Am just back from Portsmouth where Richard Whitwell has held us all spellbound for almost an hour. About 60 or 70 of us gathered together to realise the presence of the Holy Spirit, and to talk and think about the things of the Kingdom. At the end we all felt hushed and awed, feeling that we should go away quietly without breaking

the holy and glad spell that was upon us.

This was not achieved by means of eloquence. If our brother had given us a stream of eloquence like a brook gushing out of the ground no one would have been any the better for the meeting. Instead of this he was most deliberate and slow in his utterance. He waited patiently until he got the right word, and then the word was like a gimlet being bored into our consciousness, so that through his deliberation and through waiting for the right word to express as near as possible the thought that held him, our brother was able to bring light to our consciousness in a way that would have been impossible otherwise.

Last month we announced that the Southampton Centre meets every alternate Thursday at Adyar Hall, Carlton Crescent, Southampton. Those who desire further information should write to the Hon. Secretary, Mr. W. G. Thorn, at the address of the Centre. It is better to do this, because the meetings are held fortnightly and not weekly. The Editor is to speak at the Centre on January 17th. Doors will be open at 7 o'clock. The meeting will not be open to the general public, but readers of the Magazine and students who live in the neighbourhood are welcome.

He that is good is free, though he be a slave; and he that is evil is a slave, though he be a king.

St. Augustine.

The Peace of God.

By RICHARD WHITWELL.

Peace will possess thy soul! It will be the fragrance of thy breathing as thou journeyest.

Thou wilt know there is nothing to fear, Neither in heaven nor on earth nor under the earth, And that thou mayest journey with clear fearless

eyes whithersoever thou wilt, and find an open way. Thou mayest be as the soul of things as thou walkest, and impart new divine meanings unto all things that thou touchest.

Thou knowest there is one Life.....wholly good..... giving vigour to all thy being and fire of love in thy

veins.

Thou canst not for ever and ever separate thyself from that Life. It lives and breathes through all. Man is its noblest vehicle. It is myriad-eyed, and nought is lost in its clear wisdom-light. Yea, in that Love each living thing is known, each living voice is felt.
(The Cloud and the Fire, * page 77).

The One pure Life for ever and ever, is it not the one and only theme, with all that is implied therein, with all that it contains? Life sensitive, but invincible. Glowing in the midst as the very fire of Love, unto the outermost it conveys its authentic word. From centre to circumference, all held in oneness by virtue of one Spirit! Therefore in truth there is harmony in and enfolding all, and life itself is praise before the Throne.

In very truth all life is glad in presence of the One. The breath of the present is loyalty to our God, and acknowledgment of Him only. Our touching of the present makes entry for the One in us, whose indwelling and inbreathing alone makes possible our own true life.

> Lift up your heads, O ye gates; And be ye lift up, ye everlasting doors; And the King of glory shall come in.

Until He abide in us, our life is the prey of underforces, which work destructively. There is neither in-

^{*} The Cloud and the Fire, by Richard Whitwell, 2/6 net. The Science of Thought Press.

tegrity nor order. Then, and then only, is the kingdom at peace. Man's life is not truly his own until He enter, with mastery. But at that instant the power of evil is rendered innocuous. Only through a higher loyalty can peace ensue.

Until that time man has no peace, other than an occasional outward quietude. His concern is in his own estate, which suffers from perpetual insurrection.

But here something new has come to pass; something different from what he has known or even imagined. His anxiety has gone, his fear, his fever, has ceased; he himself is somehow different. Surely it has been a dream. And yet, here are the evidences of the old all about him; in fragments, as it were, at his feet. The same, yet how different. His feet are on firm ground. His heart is quiet. With the light of morning, he looks on a new heaven and a new earth. It is the morning of the soul, an awakening as out of a strange sleep. Things new and true show in familiar aspect. A dark canopy is severed, and light shines through.

Man is anxious about many things, and it is well that he should strive, and obey that inward urgency prompting toward the better and the best; that he should try, and prove, and discard, and try again; though when the answer comes, sufficingly, it will be different than he knows. And he will find that the present holds in very fact what he thought the future only contained, or could

be realised only in some far distant time.

By our future look, with desire, we prepare the structure of the civilisations to be. The restless mind runs before the spirit, for there is no rest till the one anchorage is found. The soul flows into the form prepared, and because it proves a stranglement it rends it. And the mind presses forward with vehement desire, the soul following, for it can do no other, every occasion of achievement being a moment of disillusion; it cannot rest. It is like unto the journey through the wilderness, ever getting near, yet never reaching, the Promised Land. And the society that we dream of: is it to be found in the future? It glows before us in beauty, the apparently impossible we yearn for. We pursue it, but are not of it. We cannot establish what is not in and of ourselves. The necessary ingredient is absent.

We must first belong to the new and ideal society before we can bring it about. When we have it in ourselves it will go forth from us. From that moment it is in a state of being, and in the process of becoming. It has vital rootage in the solid earth, and in fertile ground. Man has ingenuity, and experimental power only less than God. A wonderful thing he can conceive, failing only from the perfect. Yet truly, it is an artifice, splendid if we will. And it has no life, in and of itself: only what man can convey unto it. At best, it is no organism, but an organisation. It is as a garment, to be fitted, as it were, from without.

But God's creation is perfect, and ever perfect. It is the out-growth of Life itself. It is its expression and realisation. It is the living expression, aglow with the very quality of the Life. Our spiritual perception thereof is of Beauty, and its pointing is to the one supreme Loveliness. The vesture of Solomon is a human creation, typical of wisdom at its highest, apart from God. But the lily of the field, in the parable of Jesus, was typical of divine creation, beauty expressing in simplicity. "I say unto you that even Solomon in all his glory was not arrayed like one of these." Its beauty is the expression of its own sweet life, the revealment of its inner truth. It is enfolded in the life itself, by which expression it is brought forth.

And so it is with the Kingdom of Heaven, Jesus said. It is enfolded in our life, for it is our truth, individual and corporate, as its beauty, which is its truth, is enfolded in the little flower. Its becoming rests in the fact of its being. It is not something to be prepared, and as it were super-imposed. It is the out-working of something potentially present. It expresses because it is, and the thing declares. It is the unfolding in truth from the

quiet centre of being.

"It is the Father in me," quoth Jesus, "who doeth the works." It is the one Life, the Self, purely expressing. "The Kingdom of Heaven is within." It is the live centre, which, quickened into expression, influences with leavening power everything that it touches. Are we wise in acting from prudence, or would it be wiser to obey our intuition? May we not risk applying the golden rule from just where we are, and give it a good testing? It apparently can be applied, with rather wonderful result, even in business. It makes new and more blessed connections; wins responses in a more satisfactory way. Should we not take the cue of our action from this inner knowledge and belief, rather than from the whisper of the outward circumstance?

Is it not a real power that we are touching? And

may we not fall back with a greater reliance thereon? Will it not respond, if we have faith? "If ye only believe, ye shall see." And may not the result be, after all, greater than we know? There is a central point of rest, not merely where man rests in God, but where God rests in man. There is an inner quietude which is the centre of our creative activity. And it is, as it were, the fulcrum for that lever of faith which can move mountains. There is a blessedness in being, and it is our privilege to manifest the same; to ordain it, that it now may be actualised.

What the flower does will-less-ly, that may we do

willingly.

The meaning, the beauty of the flower, is inherent in itself, in its own action. The meaning of his life in deed and truth, the beauty of the Kingdom, is inherent in the heart of man, and in his action.

Peace at the centre, the great Peace; then harmony at the circumference. And this ensues when God is sought and found; when Life has touched life, and life

responds.

"I asked what wickedness was, and I found that it was no substance, but a perversity of will, which turns aside from Thee, O God, the supreme substance, to desire the lowest, flinging away its inner treasure, and boasting itself an outcast." (St. Augustine).

Man may depart from God, eject God, so to speak, out of his conscious life, but God from man, never! And if God is banished from society, is not the other meaning that man is self-banished, committing himself

into an outer darkness?

Were He to withdraw, even the outer image which man has made, unreal though it be, would collapse.

Even man's dream would cease.

But in deed and truth, God's presence is inescapeable. All life is upheld by His power and His Presence. And because of that, there is an inevitableness of truth. And to that inevitable man must surrender. For the word of God cannot return void, but must accomplish that for which it is sent. And the word of God to man, in man, is MAN.

This is man's inwardness, to be revealed. It is the beauty of the Presence in the sanctuary, for man truly

is God's temple.

Man is not truly MAN, till God breathes in him; he has not entered into Life till then. It is an awakening breath, and man arises, child of God, conscious of his

inheritance, in the Home of God. His life is the life of God in him. He has passed out of the old into the new. From this time his new life begins, with power and purpose. The coming of the Spirit, what is it?

"The wind blows where it will," said Jesus, "you

The wind blows where it will, said Jesus, you hear the sound of it, but you do not know the place where it comes from, nor whereto it goes. So is

everyone that is born of the Spirit.'

Man's life in the Spirit stands a mystery to the outward man. The unregenerate spirit has no cognisance of aught beyond its own narrow limits, while the Spirit of God in man searches the things of God. His motive, action, purpose are different. And the touching of the Spirit is that interior peace, which is heaven in consciousness. Outwardly no apparent change may have taken place; yet radically, how great a difference.

Man has gone on his way, and something has happened. No outward word may have been spoken, yet the inner ear has been quickened to hear and respond

to the voice of Stillness.

A whisper, that is all, but it is enough. Man cannot as yet bear more than that.

"Come near that I may breathe into your soul the truth,

Not to be heard by ears profane, nor understood by man.

O, wonderful the word; more wonderful the fact; For lo! to me, hath come my own, my kindred friend!" (J. L. M. BAIN).

The Universe has opened, and God has shown his heart of Love unto man, and man has responded, with kindred love. And the whole universe seems to whisper, "Child of God," and man's heart is made glad beyond words to tell. For a Spirit has touched his heart unto stillness. It is the Spirit of God, of Life itself, which has found entrance, through a new channel or connection achieved. And it is the passage of that which is authentic to the Whole. And it comes as no strange thing, but as something integral to the life itself; a consciousness to man more deeply true, a singleness, as of a garment without seam, instead of a brokenness, and, as it were, something patched.

And what is this Silence, or Stillness? It is a point of openness to the deeps of God behind. This inner quiet becomes the vortex of man's true creative life, in harmony with all that is. And it is maintained by the

surrender of the lesser or the personal to the Larger

which then passes through.

The words of God are audible when the words of man cease," wrote Jacob Boehme. The word of God is that harmony which fills the universe. And its approach in man is more intimate than any spoken word. Unknown, it is the Arm of God on which our being rests through all the ages of experience. But known, the inner passage made, the connection recovered, it is the

very power and wisdom of God.

When we cease from our self-preoccupation, we begin to be aware of inner responses to a wider field of consciousness. It is the approach of the larger life, drawing our being unto Itself-enhancing that which we truly are, with strange self-discovery, becoming ever more purely Itself, in us. This is the order of being to which creation tends; the inbreathing of the divine Spirit into the soul of man, whereby he becomes a living soul. Hitherto there is the surge and strife, the reaching out of hands towards this divine creation, which is MAN, promise of the ages, in whom Nature and Spirit meet. So man arises, responsive to the greater harmony. the Spirit enters into nature, through him, and realises Its own. It is the coming of the MOST GREAT PEACE.

So This Is God.

By HENRY VICTOR MORGAN.

Sometimes when pain the body racks Or death has led a loved one on, When clouds obscure the light of faith And all the worth of life seems gone, A Voice within my soul is heard! (Again Love's roses clothe the sod, The pain is gone, my lost return,) It simply says: "So this is God!"

I cannot tell the meaning deep Of that still Voice my soul has heard, (It seems like laughter of the flowers Or soul-note of some singing bird.) But this I know! The sting has gone From what before was chast ning rod, Whene'r I rise on wings of faith Till I can say: "So this is God!"

The Vision of God.

By HENRY VICTOR MORGAN.

(Sixth in the series on The Pathway of Blessedness).

Special to The Science of Thought Review.

"Blessed are the pure in heart for they shall see God."

Neath Nature's screen My soul has seen The Face of God. And since I've seen No more I doubt Beneath, above, Within, without, That God is All And All is Love. No man can see God's face and live Again on earth The life of sense. Alone with God He lives from thence In joy supreme, In love intense. No man whose soul Has seen God's face Will die again To aught save death; Though cannons roar, Though bayonets gleam, Through pain and death He walks serene. The King of Death Can not see him, Whose soul has seen Neath Nature's screen The Face of God.

The Pathway of Blessedness is an ever ascending pathway from the misconceptions of sense to the certainties of soul. The human mind is capacitated for this supreme quest. There is an innate awareness of the Science of the Eternal, a soul hunger for a knowledge of God through which man becomes superdimensionally endowed.

All our quest for happiness, all our dreams of progress, all our seeking for success, is the soul's response to the

call of God to know Him, Whom to know aright is Life eternal. All true thought must therefore begin with God and end with God. Not that we can ever exhaust the inexhaustible or fathom the fathomless, but we can, through the exercise of all our faculties come to a working knowledge of God, through which, in the language of Daniel, we wax strong and do exploits; or, in more modern language, through which God becomes an available power.

Reason and intuition bear witness to the fact that there is a Supreme Intelligence, an overshadowing and indwelling Reality of which we are part. Our own intelligence apprises us of a higher Intelligence Every part bears witness to a Whole. Science assures us that we are ever in a presence of an infinite and eternal Energy from which all things proceed. This infinite and eternal Energy, religion calls God, and faith assures us that we can become conscious parts of the Eternal-Self-existing-All, and reflect the divine nature.

In spiritual psychology God consciousness becomes the supreme quest. We seek to acquaint ourselves with the methods through which God manifests in mind and through matter in order that we may build our world ac-

cording to the pattern shown us on the mount.

It was this insight which gave vitality to the teachings of Jesus. His awareness of God awakened the Godlike in others. He recognised infinite intelligence in ignorant fishermen, and called the imprisoned splendour into glorious manifestation, so that the unknown became world known. He recognised infinite strength and wholeness in the decrepit bodies of men and women and lo, the power of his word became flesh that took on the nature of God.

We cannot study God apart from nature and from man. If we attempt to do so, God becomes a mere abstraction. We can only see God and know God as He is manifest in His works, as He is revealed in consciousness. Without consciousness there could be no thought of God, no communion with the Infinite. Like can only under-

stand like.

The awareness of this seed of perfection in every man led Jesus to declare: "Blessed are the pure in heart, for they shall see God." It is the supreme vision, it is that for which we are divinely capacitated. It is that which leads every God-enamoured soul to say: "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake with thy likeness."

It is this God-Likeness which we are to see in our fellow-men, not merely in the cultured and so-called spiritually minded, but amid disease and decay. "In the mire and scum of things," we are to see the workings of the Eternal, until, unfettered by fear and unmoved by appearance, we are enabled to say: "So this is God."

If our eye is single to the one great truth that God is all there is visible and invisible, the whole body of our thought will be filled with God's healing light. Henceforth we will not confine the great commandment, "Thou shalt not commit adultery," to any act of the body, though that is included, but this insight transcendent will prevent us from adulterating the high truth of Spirit with the opinions and theories of those whose eyes have not seen, 'neath nature's screen, the face of God.

It brings to the soul of man an infinite assurance, it floods the soul with peace and power, it abolishes fear. It led David to say: "Though an host should encamp against me, my heart shall not fear." Its beatitude is confined to no age and to no race. Whenever and wherever the soul of man has risen above the plane of sense into the realm of Spirit, where he finds God a sweet and enveloping presence, his pathway has been beset with miracles, the unexpected has become his certainty, the impossible his delight.

It is the truly poetic, the altogether scientific conception of life; it is what Carlyle called Blessedness. To all who are seeking to make this great attainment I would apply in faith believing these high words of Emerson: "And this is the reward; that the ideal shall be real to thee, and the impressions of the actual world shall fall like summer rain, copious, but not troublesome to thy invulnerable essence. Thou shalt have the whole land for thy park and manor, the sea for thy bath and navigation, without tax and without envy; the woods and the rivers thou shalt own, and thou shalt possess that wherein others are only tenants and boarders. Thou true land-lord! sea-lord! air-lord! Wherever snow falls, or water flows, or birds fly, wherever day and night meet in twilight, wherever the blue heaven is hung by clouds or sown with stars, wherever are forms of transparent boundaries, wherever are outlets into celestial space, wherever is danger, and awe, and love-there is Beauty, plenteous as rain, shed for thee, and though thou shouldst walk the world over, thou shalt not be able to find a condition inopportune or ignoble."

SCIENCE OF THOUGHT REVIEW.

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Some Aspects of the Cross.

By KATE SIMMONS.

We do not find it easy to understand the meaning of the Cross in the light of right thinking, to know exactly what is the true idea of sacrifice. For, in right thinking we are endeavouring to become conscious of spiritual harmony, health, peace and goodwill, so that these

qualities may manifest in and through us.

But, when we come to the idea of the Cross, then we seem to have as if it were a contrary view of life-at least it has been expressed thus to the writer-wherein sorrow, suffering, pain and self-denial are not only anticipated, but endured with resignation. Hence it is that some people guery: "how can I hold in my mind two such contrary views as spiritual harmony, joy and abundance, and also the sorrow, lack and suffering of the world, even of opposition to good in the strife and falsity which many deliberately choose as their way of life, for in the bearing of the cross all these aspects are known and felt?" This, on the surface, appears as if it were a difficult problem, yet is not so when we consider what the cross really means, that in its life is implied love and good for all mankind, that those who live by the cross shall desire and attain the universal consciousness good, wherein every man, woman and child, and nature itself, shall enter into true joy, happiness and well being.

When this comes to us as the personal and practical aspect of the cross, we begin to see, that in order to think rightly, in the Christly and healing way, we must have the true and sincere desire for the good of mankind, in which we are as equally concerned with the happiness of others as with our own happiness. In one aspect this sounds simple and beautiful, for everyone in their heart desires the good of mankind, and probably most people pray for everyone else, but, the accomplishment of this desire is not so easy. For, how can this come about if the competitive spirit and sense of rivalry are in us; these things stand between us and the power to love as Jesus Christ loved, the power really to transcend self and its problems, and to feel universal needs relating to health, home, friends and work, with the same keenness and intensity that we feel in our personal problems.

For instance, how difficult it is to cease from desiring power, esteem, honour and possessions; we almost unconsciously and instinctively compete with others for them; even the feeling of rivalry is strong in us, in the desire to excel others, or to receive a greater measure of love than others, to become centres in ourselves. These are not universal ways of life, even though they may be harmless, and we may also possess goodwill and kindly feeling for all.

Problems of character and conduct do not solve themselves. Although we enter spiritual life, true mysticism, and practise right thinking, and in spite of the fact that a period of great exaltation may come, yet, sooner or later, we are certain to feel the old possessive egoism

rise up in us, and claim what it wants.

We may seek the leading of Divine Will above all else, and desire attunement with It, but in actual practice we may suddenly awaken to a very keen personal desire, and commence to struggle and force our will for what we want, or else to feel resentment, and grow hard, because we cannot have our way; for this is the way of the human mind.

Then it is that we discover that instead of living in harmony with the Divine Will, we have really been in a state of self-will all the time; that we have only appeared to want the Divine Will when things have gone according to our personal desires; and so, the struggle, resentment, hardness and disappointment we feel have to be dealt with, for all these qualities separate us from Divine attunement and keep us from loving mankind in the Christly way. True attunement means a state of harmony in spite of all the oppositions of life. Hence, our real crucifixion is not on behalf of others, but THE STRUGGLE WITH PERSONAL DESIRES.

But, crucifixion. bearing the cross, means nothing if there is rebellion against circumstances; the whole meaning of the cross is attunement under conditions which are contrary to the desires of the moment, a reconciliation both within and without. But, from this experience we gain the deeper love, the power truly to love humanity.

to follow in His steps.

Let us illustrate this point of attunement quite simply, and see how it is that the cross leads us on to a higher

stage.

For example, we may desire to accomplish certain work, or the possession of certain friendship, or any apparently good and beautiful end which may appear

Yet, such desirable ways may be denied us by the force of circumstances. We may say: "let us think rightly and the Divine Abundance will demonstrate, and these

good desires will be fulfilled."

This is true in one respect, for God does not deny us anything good, and the spiritual consciousness of Divine Good is a true power which sooner or later demonstrates and proves itself in human good. But, we are taken forward to a deeper sense of good and guidance than we may have realised, and, in the light of the cross there is an aspect to consider which is other than our personal views and desires, however good these may be. For, the life of the cross is a universal life which is shared by all mankind; as spiritual children we may have our pure desires fulfilled, even as children are given beautiful toys from their parents; these are necessary at that stage; but, as spiritual adults we have to enlarge our desires, so that they are no longer self-centred; indeed we become tired of self-centred joys and their satisfaction, as children become tired of their toys.

Thus we come to the cross, in order that our desires may reach maturity, for, if we have not come to universal joys and their satisfaction, we are not able to love as Jesus Christ loved, even though we ardently desire and pray for the good of humanity. Thus the cross overshadows us, and we experience a long period of lack and privation. This may be an entirely inner experience, or both inner and outer combined; but, the period will be one of crucifixion in which we gain the power to enter into the larger need of humanity, consequently also of its larger joys, realisation, and fulfilment.

Thus our joys become universal, since the scope of our feelings have truly become universal, and each personal affection, relationship and work has not only the joy of spirit in it, but also the joy of mankind; whereas before we had only our small measure of personal happiness,

and the happiness of our small group.

Thus, our work affects not ourselves alone, but humanity; likewise with our homes and personal relationships, these have deeper interest and wider scope of

influence than before.

For, the universal life does not mean the end of personal life, far from it, but that our personal happiness concerns mankind, even as the happiness of mankind concerns us, so that joy becomes universal. We have all known beautiful lives which in their personal side, their

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faithfulness to God and humanity, are a general source of inspiration.

Yet this state of consciousness may be preceded by a period of crucifixion in which the smaller joys of personal desire and their satisfaction leave us, and we come to universals. But, if universals are known without first having complete and entire attunement with the Divine Will, then we are certain to fall into a self-centredness which in the end brings strife and disruption.

It is far better to remain entirely obscure, than to expand by self-inflation and false power. Thus, our true progress is towards universals in the Christly way, so that we feel it is not enough for us to have work, home, friends and success for ourselves alone; we desire the

same gifts for all mankind.

Our true desires concern the whole planet, and their demonstration concerns the whole planet; so that we are crucified in the planetary need and lack, not because our personal wants cannot be met, but because we feel that our demonstration is also our brother's, and his is ours.

When we think thus, it seems as if we are taking upon our shoulders the burden of the whole world, but this is not so, and indeed would be a wrong point of view to adopt, if feeling that we are responsible for the

good or ill of mankind.

The healing of the world consciousness is the same as personal healing, wherein we realise that all power and presence are in God, and from Him; that He it is who bestows all gifts and blessings in abundance. Thus, our crucifixion does not consist in bearing the sorrows and pains of the world, or in thinking ourselves intermediaries, or accomplishing that which otherwise cannot come about, but in losing our limitations, in becoming freed from personal desires, and finding the divine or universal life in the whole.

The starry sky above me, and the moral law within me, are two things which fill the soul with ever new and increasing admiration and reverence.

Kant.

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Be not an occasion of wrath or scandal to anyone, but by your gentleness may all be led to peace, concord, and good works.

St. Francis of Assisi.

The Power to become Sons of God:

By Sidney Taylor. 112626

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!"—I John, I.

To the observant it appears that a large portion of Christendom is in just such a position as was Agrippa when Paul so eloquently defended himself. The leaders and thinkers of every department of learning accept or reject religious beliefs like a housewife at a sale counter. The fact of Jesus' existence is often doubted and the scriptures are explained away as being mystic symbols and poetic extravagances. But few will acknowledge that the truth of man's God-decreed estate--natural selfconscious immortality-was manifested by the Christ in Jesus. Although enlightenment is rapidly spreading, spiritual darkness enshrouds the majority who, while admitting that they are children of God, consider Jesus to be farther above the human ideal than the freak is below it. Big ideas are the order of the day, but none is greater than Christ's own vision of His confessors of whom He said, "The works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." A glance into the mirror of truth affirms that we are "heirs of God, and joint-heirs with Christ.

With the Westernising of the East the Oriental mind has discovered the blemishes of our civilisation, and the ardent Christian to-day is taxed to the utmost to prove the advantages of his faith. Christianity has not destroyed the desire for temporal power, and to the awakened, deeply religious East the marvels of the cultured, double-moralled West are a farce. We are in danger of becoming too intellectual and the robot may become a more subtle fetish than the golden calf. Let us quit the wilderness of temptation, and compel the mind not to rule, but to obey the voice of the Spirit.

Fear of suffering and sorrow prevents many from becoming more than respectably acquainted with spiritual life. But the condition of being joint-heirs with Christ is "that we suffer with him." The most heroic deed that earth has known is not nearly appreciated in proportion to its prodigiousness. If heroism stirs men's admiration it should be universally accorded to Jesus' act of willingly entering into a life of deepest sorrow and transforming it into the most joyous victory; and there is no victory without contest. Perfect spirituality alone is superior to the trials of humanity, and because man is not born with a spiritual consciousness, suffering is unavoidable until he has, of his own volition, accomplished the second birth. We are born, physically, to negative conditions and, following the principle of photography, before becoming spiritually whole it is obligatory to pass through the dark room of suffering. In no other way is it possible to understand and master the conditions of life. God is not unreasonable that He expects of us the impossible. Afflicting conditions are caused by disobedience to the law, but it is erroneous to define spiritual suffering as punishment. The faithful pilgrim has reached a stage where he is fit to receive initiation into the higher laws of Divine Mind, the unlearned principles of which are being demonstrated in his life. Although outsiders think stark tragedy is inevitable, the trusting one is undeterred because, sure of victory with the aid of The Highest, he is ridding himself of that which his procrastinating brothers will have to encounter alone and with defeat. "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Man cannot understand that God's love never fails in any crisis until he has experienced it. Experience is invaluable in the serious affairs of life and likewise in the spiritual. The massing together of worldly troubles is really a divine concession, being no more than concentrated spiritual experience which is necessary at certain stages of unfoldment. It is the most effective way in which man's impetuous inner-will can be tempered and his instinctive selfishness be destroyed. It would be the greatest difficulty to find God if His wisdom did not permit man the slight inconvenience of recovering his spiritual polarity. So low has he fallen that man seldom thinks of God until sorrow-stung which, however, is preferable to the sting of death. Birth and sorrow are each dualistic. The one form disintegrates, the other refines. "For godly sorrow worketh repentance not to be repented of: but the sorrow of the world worketh death.

The root of all spiritual power is faith, without which

THE POWER TO BECOME SONS OF GOD. 23

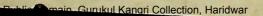
"it is impossible to please him." To lack faith is to doubt God's ability to control His creation. The scheme of life is the manifesting of the invisible in the visible, and the key to this is faith. Whether others fail us or not, we still have to depend upon someone to fulfill the trust placed in them. It is not enough to think of Jesus, as many do, as only a good, inspired prophet-which would be reasonable if otherwise some particular benefit was not gained. Faith, also, is twofold. We must believe in God and in Christ, too, "the author and finisher of our faith" which gains and is essential to self-conscious immortality. St. John wrote, ... this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" Now, as when Jesus first came, "as many as received him, to them gave he power to become the sons of God.

Being contrary to Divine Mind, mortal mind cannot conceive spiritual truth intellectually. God's ways are ever a mystery, but it only requires a childlike receptivity of mind to believe in Him, and thus the next step towards spiritual consciousness-understanding-is developed whereby one can confidently defend his faith, the bed-rock of true goodness. "For God giveth to a man that is good in his sight wisdom, and knowledge, and joy." Spiritual knowledge is most practical when acquired by a self-proved method of treating the experiences of life in a manner which strengthens the original heaven-revealed motive. The ambitious truth seeker who has sat down to count the cost before erecting his sanctuary of hope, is amazed at the almost miraculous opportunities and wonders of knowledge which flow in from the most unexpected sources. The Voice of The Silence says, "See! All that you ever want is yours for Silence says, "See! All that you ever want is yours for the asking." The spiritual forces are now awaiting our use of them-but we must first have the desire.

The purpose of spiritual power is to love beneficially and intelligently. Man's highest power is thought and the proper exercise of it is in a love which is perfect in obedience to God and faithful in service to mankind. Knowledge and power are crowned by strict obedience to the law, and he is of the greatest whose obedience bears him to the top of the mountain of spiritual transfiguration. Belief is parallel to obedience and he vois strong in faith is most sure that his actions are Right things can form an undying attachment

the thinkers and doers of right things. Both the creative and the unimaginative mind are subject to ennui and it is especially then that activity is invigorative. and understanding avail little without action. The divine forces of the universe are never at rest, and all who would be in harmony with them must be active, too. To be worthy of eternal life one must be willing to serve humanity with the spirit of universal love-a rather difficult feat for many people. "The average man is content if he may build up the prosperity and happiness of his own little household, which to him represents the world. He has not, as a rule, that broader public spirit which would induce him to give some thought and time to the prosperity and happiness of his fellow-citizens, of his fellow-countrymen, or of his imperial kinsfolk. While admitting exceptions, Sir Philip Gibbs thus describes the typical English home life. An unimaginative, but conscientious, "good-living" man, through fixed ideas, misses much of the inexhaustible treasures of the spiritual universe. The love of the sons and daughters of God is the flavour of the elixir vitae and is not understood by the world. There is a source of spiritual vitality in a superphysical love, a love which may be denied human companionship. Spiritual life gains all without any loss, and realises that which is beyond the most sublime ideal of mortal mind. Earthly love is contracted into the limits of its fixed intimate associates, but perfect love is ever expanding to embrace an increasing conception of divine creation; and is ever progressing in knowledge of, and power over, the infinite works of God, which is the work of eternity. As love is eternal and boundless it cannot be confined, but it inspires by manifesting its qualities in the highest form of material. This being too gross for spiritual relationship, a barrier is raised upon the physical plane, and a pathway is pointed out, leading to the desired object. Immediately, one thinks of Beatrice who, in actuality, inspired Dante to create the beautiful, and of Dulcinea, a fiction within fiction, who inspired Don Quixote to be magnificently over-zealous. The ideal example, however, is that of Jesus' most intimate earthly companion, St. John, who (after the Ascension) presciently beheld the world's destiny, as the much debated Revelation testifies.

Loving as gods and nourished as gods, one lives and wo athes as gods. "If ye through the Spirit do mortify Thereds of the body, ye shall live. For as many as



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are led by the Spirit of God, they are the sons of God."
Becoming a living member of the Heart of the Spiritual
Universe is the perfect way to establish a harmonious

relationship with all planes of being.

Generating the power of attraction is an essential factor in aiding another, and this is simply entertaining the most exalted conception of what others can be. Helping others to find the path wherein lies their ultimate happiness is the noblest use of the Christ-mind which alone is able satisfactorily to unite itself to extreme types of character. Upon whomsoever they rest, the thoughts of such a mind confer a benediction. New birth means a changed outlook upon life and people and in our attitude towards them. No longer are they regarded as dangerous rivals in the battle of life, nor as laughable curiosities, for their foibles are known to be only reactions to a misunderstood stage of self-unfoldment and the desire is to give practical encouragement, opening their inner eye to the perceptible movements of the guiding hand of God. The binders-up of broken hearts and the directors of the True Way receive scant welcome from fortune's favoured, but it is interesting to note, however, that these are the most anxious to shelter in the Harbours of Refuge when portentious clouds line the horizon. Storms have an unhappy way of upsetting the comfortable arrangement of one's affairs and it is then that the exquisite qualities are revealed of those who, upheld by a hidden strength, walk serenely over the troubled sea of life, their presence inspiring the comforting assurance that all is well and that partings are not for ever.

The most critical period, when one is liable to turn back and find worse conditions, is the intermediate step between the higher and lower states of consciousness. This chrysalis stage is so trying because, although anticipation of greater joys is conceded, one is not thrust immediately into this realisation. The physical conditions pull downwards, but concentration upon the distant vision energises the spiritual powers, and the encumbering body gradually adapts itself to the new mental image. Patience, the natural product of faith, is here demanded, for whimsical fate tempts us with promises of power and affluence together with a name illustrious enough to be respected even in ecclesiastical circles. It is possible to be loving and kind, in spite of spiritual blindness, but such are none the less unwise-although refusing a lease of fate's generosity-in thinking it unnecessary to discover the power of God's love. It is both illogical and a reflection upon the depth of character to stop half way. One who prefers to be, in modern parlance, "a decent sort" without being a graduate of the Spiritual University cannot elude the natural sequence of maturity and

senility.

To obtain full power over life and self one must habitually commune with God and wrestle with the lower nature in solitude. Before Jesus was spiritually whole, He was tempted most sorely, but afterwards His powers of spiritual discrimination and selection were so perfected that He could withstand the tests of argument, and choose the men who were most fitted for apostleship, even to the one designed to be instrumental in causing His final suffering. Godly sorrow cultivates the sympathy and intelligence necessary for spiritual selection, which is a prerogative of the spiritually polarised ego, and gives it power to attract all that is required for the life of the soul. When Theseus (the ego) has vanquished the Minotaur of natural sin, escaped from the labyrinth of spiritual darkness by the aid of the cord of faith and become wedded to Ariadne (the Christ-mind), then one can truly say, "I know I AM in heaven!"

Expansion.

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The whole of life may be a sacrament,
For God's great Spirit interpenetrates
All form and substance immanent with life;
And to th'aspiring soul that works and waits,
With faith unshaken in God's promises,
More light is shown, and further truth revealed
Which, while material outlook warped the mind,
And prejudice held sway, remained fast sealed.

Expansion is concomitant with life,
And faith that is alive will face the fact.
Not those who took a risk did Christ condemn,
But him who kept through fear his trust intact.
The means is not the end in anything.
The seed is not the bloom; yet that it holds,
And by expansion makes it nature known
As, silently, a budding flower unfolds.

OLIVE LINNELL.

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Healing Article.

By JEAN SILVERLOCK.

NO COMPROMISE WITH OBSTACLES.

How apt even an experienced healer is to be caught by the world's estimate—and more especially the medical world's estimate of what constitutes a "dangerous" or serious complaint, or disease, and to be affected, if not alarmed, by the verdict "incurable." After the first momentary weakness, however, the one who knows the Truth, quickly recovers his or her mental equilibrium, realising that in the spiritual realm, where things are seen for what they actually are, and not what they appear to be, it becomes at once clear as daylight that in Reality there is nothing great or small, nothing difficult or easy—it is just a question of how much or how little "insight" the healer possesses, or has acquired.

As Henry Victor Morgan writes in his truly inspired article in the current number of the Master Christian entitled, "Achieving the Impossible": "No God-inspired man ever acknowledges the impossible. It is only while we are thinking of the little circumscribed personal self, that we speak of the great and the small, and refer to some things as possible, and to others as impossible."

It is certainly curious to observe how thought—one's own thought—travels by an apparently circuitous route before arriving at any clear conclusion. Still stranger is the mystery that underlies the association of ideas which association seems to lead the mind from one thought to

another without revealing the underlying link.

What started this reflection was, my having, for several days past, been puzzled by a certain "case" that to "sense" seemed very complicated, and baffled any sort of diagnosis. Then, suddenly, I realised that in reality—which is Truth—there are no degrees in error, and consequently none in error's effects—sickness and misery. For all that is unlike, or the opposite of "good" (or its supposed opposite) must be error of thought or action, for which there is unquestionably only one cure—Truth. What is needed is ever greater knowledge, and ever clearer understanding, whereby we can silence doubt—our own and others—and solve all problems, or rather arrive at seeing that there are no problems, since once

the light of Truth is brought to bear upon them, they dis-

appear, as mist in the sunshine.

We are told to know the Truth and the Truth will set us free, but the teaching of Truth we all seem to be slowest in learning is that we are already free. I do not need to be told that it is much easier to talk, and to teach, to explain, and to preach, than it is to prove, by actual demonstration, the truth of what one so glibly teaches, and I fully appreciate the ease with which it is possible to let oneself slip into accepting or temporarily admitting race-beliefs regarding the difficulty of dealing with certain chronic complaints (which are really chronic beliefs) and other so-called incurable ones, but it is always the descending paths that are slippery, not those we need to climb, and that is just why we have to walk so warily and having "put on the whole armour of God," to use our weapons of faith and not content ourselves

with the knowledge that they are ours to use.

How often, especially in little matters, are we all of us more or less disloyal, and traitors to Truth, or we are caught unawares, and find that-to our remorse, and dismay later on-we have compromised with error instead of being true at all cost, to our convictions, and fearless in the declaration of them. It is the only way. Let there be no mistake! If Truth is ever to prove itself (as it always can do) through us, we must be true to Truth. There must be no stepping down from our steadfast stand for the Absolute, to any compromise with the Relative. It is our compromising, and our cowardly concessions to error, that create the difficulties and complications we complain of. There is nothing complicated in Truth, which in reality is very simple—free from all mystery, and being "naked," needs not to be unveiled. I am convinced that when we have arrived at simply accepting Truth in all its simplicity, unadorned, "undressed," and boldly take our stand for Truth "and nothing but the Truth," we shall have achieved the humanly-seeming impossible, and the word "difficult" will no longer have any meaning for us, and obstacles will cease to exist.

What is the real significance of Mr. Hamblin's recent insistence on the necessity of complete self-surrender -what does it imply, but the absence of all compromise --

[&]quot;Choose ye this day whom ye will serve . . "Draw nigh to God and He will draw nigh to

"No man having put his hand to the plough and looking back is fit for the Kingdom of God"

Take no thought for the morrow"

"Forgetting those things which are behind, reaching forth unto those things which are before," said St. Paul, "I press forward toward the mark for the prize of the high calling of God in Christ Jesus. Let us, therefore, as many as would be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you."

And it is very, very wonderful—an experience we all of us may enter into—that Gcd will and does reveal, not only the "things of God," but Himself, to all who simply and sincerely seek Him in the Silence—the Secret Place of the Most High—for Truth is a revelation, and to every one who provides the "right conditions," it will be revealed.

To quote once again from Henry Victor Morgan's article, let me repeat what he so truthfully tells us:

"The life of the Spirit is a life of infinite expansion. Our journey is from the finite to the Infinite, from the limited to the Limitless.

"In that mystical, unfathomable area of the Soul there is a Mount of Consciousness, wherein the Veil that separates man from God is rent, and the soul of the beholder is made aware of things invisible to 'sense'; a state wherein 'earth is crammed with heaven, and every bush aflame with God,' a state wherein we can chant with the Psalmist: 'Though an host should encamp against me, my heart shall not fear,' for we know in this state, that He that is for us is greater than all that can be against us. 'A mount of transfiguration awaits all who journey with Jesus from sense to soul.'"

Only to think of it! we may, in a moment, in the twinkling of an eye, "awake from the dead" to the Light that Christ alone can give, and find ourselves there. Only a step—from darkness to Light—as the poet Armel O'Connor, has so perfectly expressed it:

"Deep unto Deep And the wonderful leap From darkness to God, Who is Light! Out of our sleep We rise, and we reap The whiteness, denying the night.

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"Peace unto Peace
With no jar of caprice,
But Silence that answers one Call!
"Utter release
From doubt,—and increase
Of faith from the Fount that is All.

"Calm unto Calm,
And the beautiful balm
Love gives, for the healing of strife!
Bearing one palm,
And singing one psalm,
We journey from life unto Life."

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A. O. C.

Happy the man who can endure the highest and the lowest fortune. He, who has endured such vicissitudes with equanimity, has deprived misfortune of its power.

Seneca.

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Abdication.

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By JOHN ROEBUCK.

King Intellect, unfit to rule, or save His legions from warfare and the grave, Sat on his throne, disconsolate, and gave

His vain commands;
When one paced slowly down the teeming street,
Sad eyed was He, and yet His face—how sweet!
Nor winced He with the pain of bleeding feet
And bleeding hands.

No word He spake, nor turned His august head— But Him the people saw and sudden stayed Their tumult of mad hate and vengeance dread On Him to gaze;

And from his throne King Intellect came down, And sighing said, "Oh, false is my renown! Take Thou my throne, my sceptre and my crown, And reign always."

107, Church Street, Broughty Ferry, N.B.

The Woman's Page.

THE A.B.C. OF MANIFESTATION.—Continued.

By MINNA BLUEBIRD.
Editor of The Bluebird Magazine for Children.

Articles dealing (in a general way) with the C-manifestation of SUFFICIENCY are as plentiful as daisies in the Spring. But one cannot be Mother-Confessor to a four-figure Circle of Motherbirds without becoming aware of how extraordinarily difficult one period in a married woman's life can be. Therefore, instead of writing about SUFFICIENCY in a general sense, perhaps it will be helpful if we "think round" this particular, puzzling problem, namely, the seeming INSUFFICIENCY of the Mother who thinks she is "between the Devil and the deep sea," because she needs more money for the up-keep of the home and the well-being of her children, and who would willingly work and earn it, but does not see her way clear to do so, because her time is fully occupied with household duties.

The headline which appears with sun-rising regularity in newspapers—"Should Wives Work?" always makes me smile, because to my mind, it misses the whole point. As far as my experience goes, wives do not wait to wonder if they SHOULD work. They DO work—whether they are plain Mrs. Jones or ornamental Mrs. de Montmorency. The point that worries them is whether they shall work for strangers and earn money for their services, or whether they shall continue to put in an X-hour day at home, minus monetary payment, trying

to make very far ends meet.

In passing—that "minus monetary payment" seems to hark back to another hoary quibble—"Should wives have wages?" But what woman, with any degree of idealism, would want to sink her wifehood to the level of paid servitude?

Of course we know that there is a minority of cases where women will deliberately shirk maternal and matrimonial responsibilities in order to earn money—not for actual necessities—but for luxuries and ostentation. Sooner or later, Life will teach them that though "the mills of God grind slowly, they grind exceedingly small."

But suppose we imagine the case of Mrs. Sincerity.

She is not "out for" luxuries, ostentation, or self-gratification. She has Spiritual perception, and in her heart there is deep non-wordy reverence for the Master, and also the wish to follow unobtrusively in His self-less steps.

She is not "unco guid" but she does remember that because she married her husband for "better or worse" it is "up to her" not to whine, if a bit of the "worse comes along. Her problem is—how can she earn money and look after her children and home at the same time?

Can it be done?

Personally we think that if the children are little, and if there is no convenient co-operating "Auntie" in the domestic background, she will deliberately choose the seemingly old-fashioned, "insufficient" path, and give her time to the spiritual, mental, and bodily needs of her children.

The tiny Beloved of every Mother-to-be is a gift from God—the Great Creative Spirit of All Life, and—at its highest and best—the pre-natal period is a time of creative Partnership. And afterwards, through the child's early years, can any mother who has realised that honoured Partnership, ever have true soul-peace if she passes on her child to the elementary, and possibly careless hands of a hired help?

"What shall it profit a man if he gain the whole world, and lose his own soul?" And what shall it profit a woman if she gains a little money and loses thereby the

joy of teaching and tending her own child?

The important part to remember about the choosing is this—that it need not be a negative, hopeless surrender, a resignation in the mental attitude of putting up with restrictions and limitations, because they are "the will of God." To link up the ideas of limitations and restrictions and insufficiencies with the Great Creative Spirit of the Universe, is obviously absurd.

The point is, that we sometimes deliberately choose the seemingly "insufficient" path, because the Master said (in other words)—when you have to make a choice between "things" and Spiritual Good, have courage enough to put the Spiritual Good FIRST, and faith enough to allow the fulfilment of "things" to come after-

wards.

We are not asked (in our kindergarten stage) to RE-NOUNCE "these things." For the world's work must be done, and in trustworthy hands, things, money, and power are simply missionary implements. But, on the other hand, so long as the need remains within us, Life does continually put before us little tests, or rather opportunities of proving exactly what valuation we put upon "these things."

If our sister-woman—Mrs. Sincerity, having chosen, will put aside all regretful, negative, "resigned" thoughts, and carry on with her labour of love in serene, joyous contentment; replacing persistently every discarded thought of lack with a strong declaration of trust in the Father's Love and Abundance, she will find that the temporarily "insufficient" path can be a marvellously happy one.

Then, when once she has truly lost that "anxious thought for the morrow," she can begin to make herself more receptive to the Father's OMNIPRESENT GOOD. (To digress for just one moment, I wonder if we women always realise how much we inhibit our GOOD by glueing our eyes on our husbands? Yes, I know that in many cases it is usual for women to expect their supply to come via the husband. But why should we cling with such drowning desperation on to straws, when unsinkable planks are within reach?)

If Mrs. S. will think these thoughts (not spasmodically, but with steady, unshakable faith) she will prove for herself the truth of these ideas. ALL SERVICE I RENDER UNTO GOD, AND ON HIM ONLY DO I RELY FOR SUPPLY. MAN'S RESOURCES ARE SOMETIMES GOD'S BOUNTY IS ALWAYS INEX-LIMITED. I AM GOD'S CHILD, AND FREE TO HAUSTIBLE. CALL UPON HIM FOR ALL MY NEEDS. ALL THAT THE FATHER HATH IS MINE. THIS BEING SO, I AM ENTIRELY INDEPENDENT OF ANY MAN FOR RECOMPENSE FOR SERVICE, AND I REFUSE TO LIMIT THE CHANNELS THROUGH WHICH SUPPLY IS NOW FLOWING INTO MY VERY HANDS.

If faith is exercised in this way, during the years when children are young, the mother will find that a wider path is being prepared for her, and exactly at the right time, the freedom to tread that path will be available. For when the baby-tending period is over, the "Woman's Work" proposition can be dealt with in an entirely different way, of which more anon.

In closing, I am wondering if our Editor could spare the space for these verses to be re-printed. They were sent to me by a very dear friend, and they are so beau-

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tiful that I cannot help wanting to share them with the Motherbirds.

A PRAYER HYMN.

BY M.K.H.

Lord of all pots and pans and things, since I've no time

A Saint by doing lovely things, or watching late with

Or dreaming in the dawnlight, or storming Heaven's gates,

Make me a Saint by getting meals, and washing up the plates.

Although I must have Martha's hands, I have a Mary mind;

And when I black the boots and shoes, Thy sandals, Lord, I find.

I think of how they trod the earth, what time I scrub the floor;

Accept this meditation, Lord, I haven't time for more.

Warm all the kitchen with Thy love, and light it with Thy peace;

Forgive me all my worrying, and make my grumbling cease.

Thou who did'st love to give men food, in room, or by the sea,

Accept this service that I do—I do it unto Thee.

This hymn, re-printed from the Westminster Record, was written in July of this year by a girl aged nineteen, who is in domestic service, and knows the Fellowship of Christ therein.

Wherever a true wife comes the Home is always round her. The stars only may be over her head; the glowworm in the night-cold grass may be the only fire at her feet: but Home is yet wherever she is; and for a noble woman it stretches far around her.

Ruskin.

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He is richest who is content with the least; for content is the wealth of nature.

Socrates.

The Sermon on the Mount.

By KENNETH BULLOCK, Ph.D., M.Sc., A.I.C.

The following ideas are put forward simply as suggestions which, it is hoped, may prove of interest to those who wish to make the "Sermon on the Mount" their rule of life. It is not intended that they should replace the customary explanations, but rather that they should be regarded as being of the nature of an amplification.

The idea is to grasp the principles underlying the "Sermon on the Mount," and then to apply to everyday

occurrences these Christian rules of real success.

The first part of the Sermon consists of a suggestion as to how to build up a picture of a really happy, successful and prosperous person. Such an one would:—

1. [Poor in spirit, meek] Be unpretentious and unostentatious, modest about his own claims and opinions, and willing to consider and discuss evidence which might show him to be in the wrong and help him to improve. He would possess a quiet humour concerning his better points and always be ready to acknowledge a better example. He would not be self-centred, and would be quite free from egotism of any kind.

We should always remember that humility consists not in putting meanness on a pedestal, but in realising the true value of what we have hitherto regarded as mean.

To contemplate humility we should not picture ourselves as stooping down to lower things—this is a very natural but very pernicious form of vanity—but rather should we concentrate on the real worth of what we find around us.

We can discover the strong points of the various people whom we meet—and how very often their apparent weaknesses are simply unbalanced excesses of some particular virtue. As an example of the latter I may quote the case of two men whom I know who are in the same works. The first seems hard and grasping, always seeing how quickly he can make the hands work. The second seems slack, lacking in energy and enterprise. The explanation is that the first man has taken for his ideal, "Serve your employer and give him the highest service which you can"; and he has made this his dominant note. The second man has as his ideal, "Look after your fellow

work people, make them comfortabe and happy—the employer will look after himself." Now both these men are acting from a really good ideal, but each needs to be mixed with a little of the other—here is work for the Peacemaker, the reconciler of exaggerated and opposed ideas.

Again, consider how much our so-called successes depend upon others. Often our inspiration came from the remark or teaching of someone else. The methods and implements (paper, pens, tram-cars, railways, fires, boots and shoes, etc., etc., etc.) we employed had been worked out or made by others; and often other people worked for us and with us to attain the end.

Finally, we may consider what a great part the providence of Nature plays in our life; the sun as the source of light and heat, either directly or through coal, electricity or petroleum, rain, winds, gravity, etc., etc. How many of our ventures could even be conceived of without these, yet they are often thoughtlessly taken for granted.

If we carry out these practices sincerely we shall soon come to find everything so great and noble and lovely that there will not be anything sufficiently mean that we shall be able to stoop to it, while those little efforts on which we once prided ourselves will be seen to be but parts of a far greater and vaster scheme. True Humility springs from the contemplation and realisation of true Greatness.

2. [Merciful] He would be gentle to deal with, not easily resenting a wrong done to him, but ever anxious to avoid causing pain or discomfort or uneasiness in others, especially such as might be under his authority,

or in any way in his power.

Here again one must be careful to note that mercy does not consist in agreeing with and making excuses for the offender, but rather in a search for deeper and truer motives. While we consider a drunken man to be a weak-willed fool, who has given way to his appetite, it is at our peril that we try to make excuses for his behaviour, because, if of course we are sincere in our excuses, to do so would mean that under similar circumstances we should act in the same way. If, however, we see in him a misguided fellow being, who has blindly sought happiness and has miserably failed, then quite naturally we are filled wth love and compassion. Mercy is not making excuses and withholding punishment for wrong-doing, but is the seeking out of deeper hidden frustrated motives.

3. [Pure in Heart] He would never hold two conflicting beliefs at one and the same time. His opinions and motives would all be "one-pointed," harmonious and unified. His main ideal would be clear-cut and all his subsidiary ideals would, as it were, lead up to it and group themselves about it. Thus he would not have justice as an ideal, and, at the same time, believe in "getting on" in business at any price. He would not believe in an all-powerful, all-wise and loving God as Father, and at the same time fear accidents or mishaps, or fight "Evils." All his thoughts and actions would be in harmony with his ideals.

4. [Peacemaker] He would endeavour to find the truths in opposing points of views and work out a new way including and transcending both, rather than take up sides with a part Truth; for, since there is only one Truth, there can never be opposing Truths. Thus the question of Free-will and Predestination is largely cleared up if we regard man being perfectly free, but having in his make up certain predilections. Whenever he acts freely his actions will quite naturally conform to his own type of being; and so be determined-determined by his predilection. Once there was great discussion as to whether man was the result of blind evolution, or was a spiritual child of God. Now we regard his body as having been evolved by God working through nature. Biological science was once divided into those who believed that an animal could live on a diet of proteins, fats, carbohydrates, salts and water alone, and those who believed that vital force was necessary as well. Peacemaker came along and discovered the vitamins.

Happy is the man who can make these leaps of imagination and out of two hopelessly opposed views forge a

new transcending truth.

5. [They that mourn] Seeing the errors of present practice and being conscious of its falling short of the ideal, he would strive after the latter even to the stage of acute discomfort. Error of any kind would be a continual irritation stimulating him to overcome it. Anything falling short of the Christ Ideal would give him a feeling of shame, sorrow and unhappiness. Thus he would never be finally contented, however high his own attainment, so long as slums, poverty, disease, vice, etc., existed in the world.

6. [Hunger and Thirst for Righteousness] He would seek Truth with absolute desperation. Nothing would daunt or deter him in his quest. Opposition would

merely stimulate him. Half, temporary, or smug truth he would hate. A new and better way of looking at things would be to him what food and drink are to others. He would measure his time by his receipt of new thoughts, and date events from new views of Truth.

Having described a really happy man Our Lord now goes on in the second part of his sermon to exhort all who wish to attain to this state of blessedness to be really thorough in putting into action their beliefs. Most of his examples are drawn from the Ten Commandments and the old Laws. He tells us to keep not only the letter of the Law, but the spirit of the Law, and, as it were, a little more too—to out Cæsar Cæsar.

Not only must we not kill; we must forgive and love. In place of simply avoiding the adulterous act, our stream of thought must be maintained in absolute purity and holiness. We must live so near to the Truth within us that our spontaneous acts without oaths and promises will be good and true. If we are true, then we need not swear to act or speak truthfully. That will be inevitable. In place of simple justice we must not resist evil, but pour out our love abundantly and indiscriminately.

How easily and naturally all this leads up to the culminating point:—" Be ye perfect even as your Heavenly

Father is perfect."

Now this idea of being thorough can be applied in very many ways which the reader can work out for himself. We might first work through all the Ten Commandments and the new commandments Lord as Mr. Hamblin does in his new lectures But besides these more Blessedness. subjects we can apply the principle to many common and every-day things, e.g., if we give to a beggar we can also smile and be cheerful to him, wishing him well. In our employment we can wish the firm well and send out thoughts of co-operation, both to our employers and to their customers. As Mr. Eustace Miles suggests we can refuse to accept the popular standard of Health; and instead we can build up an ideal of Radiant Well-being. In the case of cleanliness we can study elementary physiology, dietics, etc., and learn to keep our internal organs and blood stream clean as well as the outer surface of our bodies-to say nothing of keeping our minds

And now the ideals have been given, but how are they to be attained? The third part of the discourse consists

in a few pieces of advice about the technique of attain-

ing the ideal.

Here again our object should be to reduce the particular examples quoted to general formulæ, and then to apply these latter as widely as possible and in a personal way.

Be unostentatiously sincere. As examples given, Alms, Prayer, and Fasting. The idea is to be good and not to be known as being good. If we are good then good actions will follow in quite a natural and unnoticeable way. Other examples will readily suggest

themselves.

2. Pay more attention to spiritual causes, explanations, reasons, "beings" and origins, than to material cause, explanations, etc., since the latter are often simply effects or reflections of the former. This attitude is illustrated in references to Food, Clothing, and other "necessities" of life. The advantage of this way of looking at things is that it leads to a spiritual consciousness which is

more nearly in touch with Reality.

3. Do not criticise or condemn others. Spend your time examining yourself and getting yourself right. This is too wide and too personal a question to be dealt with in a general article. Perhaps a sugestion would be to take the people you dislike most, and make a list of all the faults you can find with them Having done this sit down and examine what wrong way of looking at things has led you to attribute these faults to them. Try to find all the genuine excuses for them which you can. so and so may be a gossip, but this may really mean that you are self-conscious, afraid of meeting people, and that you envy the social achievements of so and so. The grasping money-making attributes of the man across the way may mean that while a realisation of Beauty has spurred him on to building up a beautiful home and garden, you are excusing your lack of enterprise on the score that you are seeking Beauty in humble things.

4. Keep Holy things Holy. You cannot think lightly of Holy Things and at the same time obtain their wholesome effects. You cannot discuss, for long, serious subjects with flippant people without becoming either sorely vexed, or, on the other hand, flippant

another example of touching pitch.

5. Finally make what effort you can now and God will give-if not the result then more strength for a greater effort. Keep on and on and on. Perseverentia facit.

Complacent Secondariness.

IT is with considerable temerity that I would here suggest that much of what passes muster as religious zeal is neither propitiative of Spirituality nor valid as criterion of Spiritual conviction. We must not make an unduly proud possession of God any more than we do of our earthly father. No earthly father would wish his children to be continually lauding him above all others. All he wants is to be loved, honoured and obeyed, and that is all our Heavenly Father desires and expects of us. It is surely anomalous to vaunt or even assume superiority because of our close relationship with One who enjoins us to be humble at all times, to be last, not first—to be least not most.

There were no Loud Hosannas, no clanging of cymbals or beating of drums, no exuberant orations with Christ. He was a living manifestation of complacent secondariness. Complacent Secondariness! That, dear reader, is the condition we must aspire to. It is not demonstrative in the ordinary sense. Judged objectively it may indeed be called indifference. It is neither exclusive joy nor exclusive sorrow, but partakes of both. It serves readily, but it also watches and waits. It is pride, but a peculiarly controlled and quiet pride. It is humility, but a peculiarly dignified humility. It realises that its living existence is also a dying existence. Ah! that is its wonderful ever present consciousness. Dying while living!

But most of us prefer not to think about death at all. Under certain circumstances not to think about death is called bravery, but under circumstances of God's Truth not to think of death is fatal. (Pardon the paradox.) True, we all talk about life's uncertainty, that is to say, we admit the obvious, that we never know when life for us may end. However much we may anticipate—and most of us anticipate a great deal—we know that surety pertains only to the present moment. We count upon

the next, but we may not win it.

This then is the essential view-point of complacent secondariness:—that the elimination of anticipation of more life for its own sake, and the living truly of the present moment, as if it were our final moment, would constitute the purpose of Being.

I think I can hear the reader muttering, "Ah, but we must look forward. We must prepare for other moments

that may yet be ours.'

True. But what better preparation for the possible next moment than living the present as if it were our last? Surely to be prepared for death and all that death means is to be fully prepared for more life, if so decreed. Surely to have filled this moment perfectly, filled it with open-eyed, open-eared alertness for needs that we might succour, filled it with true service, filled it with love of God and man, is not to be careless of the next moment in time, whether it be ours or not, but to bequeath to it our blessing in advance, and to manifest to whomsoever may be privileged to enter it, that valid concernment for the present is the only true propitiation of the future.

Those who have a penchant for metaphysics may find this an interesting thesis, a thesis that affirms the Present's independent co-relationship with the Future, a thesis that holds one may miss the way to the goal of Life's journey by looking beyond the immediate, whereas one who looks to the immediate is already unmistakably on the way.

Call that metaphysics who will, I choose to call it transcendent truth. Like all such truth, however, it is not negotiable in the secondary school. Man may affirm it, but God only can confirm it. He neither needs nor wants deputies, He just wants witnesses, children of the Light—children, mind you, not demi-gods—to traverse the streets of the City of Dreadful Night. What a glorious alliance is this—All-Loving Primal Passivity and Complacent Secondariness! It is the attitude of super-mental understanding. Obsessions or illusions cannot live in its atmosphere. One realises that the Divine element is immutable and invulnerable, and that the human element is ever prone to change, is ever fallible, and that its prerogative is to function harmoniously, or otherwise, with the Divine.

Moreover it knows that to function harmoniously with the Divine is its true purpose. The illusion that one may serve God unwittingly is effectually dispelled. God wants willing servants, conscious servants, not automa-

Paradoxically speaking, we are not doing His work if we don't know we are doing it. We can no more serve Him unawares than we can serve Him by proxy—that is, so far as earning the enconium "Well done good and faithful servant!" is concerned. It is for each of us to assimilate the significance of that finest and profoundest of all utterances ever breathed upon the face of the earth:—

"Not my will but Thine be done."

JOHN ROEBUCK.

Man and his Shadow.

By GRACE EVELYN BROWN.

One day while sitting writing on the shore at Long Beach, California, I looked up and saw a man coming toward me out of the distance, along the length of glistening sand. As he drew nearer, I noticed his shadow accompanying him. As he came on and appeared to grow larger, his shadow, too, increased in size, covering a portion of the sun-flooded scene, a dark blot upon its flow of light, always at his side, accompanying him, whether he walked on or paused to look at the beach, the sea, the sky.

Suddenly, I seemed to realise that this shadow is the wonderful symbol of the mortal part of humanity which must ever accompany the immortal throughout its earthly pilgrimage. Constantly by its side, this shadow of reality, the earthy, shuts off a bit of the divine light of the soul, rendering it prone to consider itself mortal, just because the physical is the only condition which mortal eyes can perceive. So man looks at his shadow and the darkened earth where it falls and forgets the greater radiant expanse of the greater and higher self.

Yet as the shadow of a man upon the earth only shuts off a very small part of the light of the sun, so to the advanced and understanding man, the mortal only obscures a very small part of the glory of the higher self, merely indicating a contrast between sun and shadow which reveals the light all the more radiant by contrast with the dark, and showing that shadow is tiny in size as compared to the great area of brightness surrounding it.

Then as the man came forward his shadow moved with him, shifting as he walked to cover new places and uncover the old. This again, is a symbol of the dark places in man's earthly pilgrimage. First one spot is dark, then that is uncovered and light falls upon it, and another place is darkened. Is this not a perfect symbol of the many troubles and sorrows which come to us throughout life? Yet no two days are the same. A shadow comes and goes in the same way that losses and bereavements come and go. The night may be sad and dark, but "joy cometh in the morning."

If a man stand still, his shadow also does so. This is the symbol of the man who hugs his sorrow so close that he cannot lose it. If he will but walk on, the shadow, too, will move on to other things. If a man will only leave the past and go on courageously toward the unlimited future, he will not be troubled by the sorrows of

yesterday.

A day is a symbol of a life and of a human evolutionary span. Throughout the day, the shadow accompanies man; but when the day is ended, the twilight falls, the shadow is no more. It has vanished into the faint light that preludes the night, the period of rest and contemplation. Thus at the end of human life, the shadow no longer exists, and man is liberated from the mortal limitations of his shadow. It is the same in the larger span of human evolution. As men advance toward the divine, the shadow disappars.

This shadow is responsible for all of the limitations, sorrows, and doubts which come to man. If he is conscious of hindrances, fears, or inability of any kind it is because he is looking at his shadow and not at the light which surrounds it. His shadow is the part of himself which he has not conquered, and so he is prone to regard that and forget the great lighted expanse surrounding it, that of his higher and true nature. The shadow is unreality; the sunlight is reality, as troubles are illusions,

while self-expression is truth.

God is good and is symbolized by light. Evil is illusion and its symbol is the shifting and unreal shadow, merely a place where a physical obstruction keeps the light from falling where otherwise it would fall. How elusive and misleading then are all our doubts and fears! They are simply due to the mortal dominating the immortal. If we can only identify ourselves with the immortal we will cease to notice the shadow. All lacks in life come as the result of identifying ourselves with our shadows.

The shadow is transitory, the light is reality; therefore the shadow passes away while the light remains. Thus all constructive and positive efforts are eternal and never cease to exert a beneficent influence toward higher and

happier ends.

A radiant being can have no shadow, for the light emanates from himself, and illumines that part of his being which, if it were dark, would cause a shadow. The light from within makes a shadow impossible. Thus it is only density and opaqueness that causes shadows. Thus it is only the obtuse man who can see his own shadow; and the fact that he is obtuse makes him look upon his own shadow as the one reality. Thus the atheist, confident in his ignorance, denies the very Power that brought him forth into existence. "As a man thinketh in his heart, so is

he," and all the universe which is his world, existing solely for him; for each man creates his own world from within.

The man who walks under the stars does not have a shadow. So the soul who contemplates the glories of the firmament has no consciousness of his own shadow. He has passed the narrow confines of the personal, and merging himself into greater life of God, can find only joy, abundance, and confidence in this greater Life of perfect, living reality, knowing himself as a living, progressing, helpful unit in a divine sea of surpassing radiance.

Let us then realize that we are beings of divine light and hence can cast no shadow upon the true reality of life; and as we come more and more to know with absolute surety that all is perfect as conceived in the divine Mind; so as we become more like the divine in manifestation we shall see a measure of that divinity in all others, and the world in which we live, as an expression of per-

fect divine power.

The analogy of the shadow again reveals the occult truth that as the shadow only indicates a portion of the object which produces it, so the mortal can only indicate a small fragment of the true man, the soul, which puts forth a small portion of itself to give its reflection in the

physical world.

This symbol came so strongly to me one evening in an art class, as we were drawing a young man and his shadow. The latter resembled a deformed ape on account of the perspective of the light against the outlines of the figure. How slightly it indicated the beauty of the lines of the colour, texture or design of the body. It concealed the details of face and form, unable to express their significance; impotent to delineate the higher qualities of a human being, the lofty emotions, the mind, the intuitions, or the religious, mystic or spiritual qualities.

In the same way the merely mortal is unable to reveal the higher qualities of the true man to the one who has only physical vision. Yet to the soul who has advanced to divine the inner qualities of the soul, the merely physical becomes a symbol by which to interpret the lofty spiritual traits which interpenetrates the personality and make it most truly the man made in the image of God.

In Plato's Ideal Republic, he compares the physical point of view to men in a cave facing the back wall on which are the shadows of men and animals passing outside in the sunshine. These cave-men, doomed to live with their backs to the light are a symbol of what all men in the physical world must do. They see only the back

of the cave and the shadows of reality reflected upon its back wall.

How truly does this delineate the state of the mortal man doomed to judge reality by its shadow. Yet as men advance there comes a time at last when they can turn about and face the sunshine and the objects themselves, and see what caused these reflections. Then they look upon the real causes and find that reality is so much more beautiful and complete than its shadow that a new, glorious world opens up before their wondering gaze. If Plato's cave-men could turn from the shadows, black, two-dimensional, limited and incomplete, and find the wonderful, complex, beautiful forms of men and animals, we in our turn form the shadows of reality to the Source of all Being and see wonder, beauty, goodness, usefulness and co-operation in the reality behind the limitations of earth's shadows.

To that end we must consecrate our lives, knowing that we are on the way to the destined goal of knowledge, wisdom and realization, and that each day finds us a little farther along on the path that leads from misunderstanding to wisdom, from questionings to absolute realization.

Oh! to Arrive.

By ACNES ROBERTS.

ROBERT LOUIS STEVENSON has said: "It is better to travel hopefully than to arrive." Many of us are seekers after truth, though our feet have trodden varied labyrinthine ways, in our quest for the highest realization of God, and to arrive there is blessed indeed. Our gleanings on the way help us to discover that there is the same spiritual understanding at the basis of all that is true and beautiful. Like James Martineau we can say: "In sublime literature we have found the poem, in exquisite music we have caught the hymn, in majestic architecture we have discovered the cloister, and the stars have been as altar lamps."

It becomes apparent to us that there are foundation principles, that are universal, underlying all that is true and abiding, whether it be in science, the fine arts or religion.

These universal laws are balance, rhythm, symmetry, order, harmony, and it is as we become attuned to these

laws, that we acquire spiritual susceptibility to the highest influences. There were those of the fraternity of the Mystic Order of Masons who were the Mediæval builders of the twelfth and thirteenth centuries-centuries that signified so much in every way-the period of architectural inspiration. They built many of the majestic and stately churches and cathedrals of our land. They knew, unquestionably, the inner secrets, and built from a true inner vision. Every line and angle came from a true mystic's heart. They worked from no elaborate plans such as we have in these modern days.

These builders were the true Masons, who understood the inner significance of the symbols of sanctuary and altar, crypt and spire, in addition to the laws of proportion and balance. It is true that those who have accomplished the finest things, are they who have found their way to the

Divine Presence, and found their inspiration there.

Our knowledge of the technique of music, of painting, or of sculpture, may be very limited, yet it is possible for

us to perceive and interpret much intuitively.

Music has been the wing upon which thousands have reached the high altitudes of spiritual realisation. In Browning's matchless poem on Music, he makes Abt Vogler speak of it in terms of architecture, and as he builds his palace of music, calling the keys the builders. he says:

And the emulous Heaven yearned down, made effort to reach the earth,

As the earth had done her best, in my passion to reach the sky:

Novel splendours burst forth, grew familiar, dwelt with

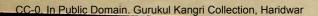
For earth had attained to Heaven, and there was no near or far.

Oh to be able to "arrive" like that in our worship, in the sanctuary, that would be to achieve the consummation of our life's quest, for that is to be in true harmony with the Divine, it is to know God.

In such an atmosphere, life will be touched to its finest issues, for it is here where physical, intellectual, and spiritual forces find their true equipoise, and the hidden

motion of our highest life becomes accelerated.

We shall know something of the changeless principles that lie at the root of things, if we aspire to realise the limitless possibilities of worship. "For in Thy light shall we see light.'



Book Reviews.

"SNOWFLAKES AND SILVER FEATHERS, by "D." Published by "The C. W. Daniel Company," 46, Bernard Street,

W.C.1. Price 3/6 net.

The Spirit world is very present to the writer, and from that consciousness the little narrative prose poems of experience which breathe their aroma through the pages of this little book, have their origin. To convey an idea of the whole, I will quote one or two of the smaller ones. The first is entitled "Snowflakes."

"Cradled in waves of Joy and Peace, I gazed around me in a Spirit World. Softly, softly, floating over me drifted a

Snowstorm.

But as I gazed still more intently, I saw that each snowflake was a silvery, tiny feather. The snow feathers from the Dove of Peace floated, drifted, gently over me, and at last entirely covered me, as with a garment. My new and gleaming robe was made from the myriad shining snowflakes.

As they hovered over me, their feathery edges caught and radiantly reflected the sunshine of that Divine, that Living

Light."

The next is entitled "The Last Veil."

"In waves of Rapture I float entranced within the World of Silence.

How peaceful it is, how still! I see nothing but Light, Light that softly sinks within my most secret soul.

In the Silence I feel the Presence of my Father.

True, I feel His Presence in the Communion on Earth, but there in a dim way compared with this.

In this World of Silence the Last Veil has been withdrawn."

Lastly I will quote "In the Silence."
"Then in the Silence, every pulse is stilled: my very thoughts cease, my restless, throbbing Earthly Life is for that brief respite over. . .

In utter rest and peace I float in a sea of calm, sweet joy,

in suspension between two worlds. .

In that silent haven I feel a Living Thought that as music

vibrates within.

The music of that still Voice resounds throughout me in loving welcome.

You have won, my little daughter."

RICHARD WHITWELL.

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"ABOUT THE SUB-CONSCIOUS MIND." Milestone No. 3.
"HOW TO FORGET." Milestone No. 59. By EUSTACE MILES, Chandos Street, Charing Cross, London, W.C.2. Price 6d. net.
We are glad to notice these little psychological handbooks, useful

to the busy person, expressing tersely and pointedly the positive findings of modern psychology, with a good deal of practical application.

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"ART IDEALS." By Ernest Newlandsmith. Published by Longmans, Green & Co., Ltd. Price not stated, but probably one shilling net.

This little booklet, in pleasant artistic binding, is an endeavour to bring to one's clear attention, and particularly to younger ones just commencing to work in this field, the purposefulness of art in our human welfare, not merely in one way, but in every way. In the general conception it is something beautiful, yet not really useful or necessary. And this idea the writer rightly challenges. "We cannot insist too often that the true mission of a work of Art is to awaken right feeling in men's hearts." Surely then the purpose of Art is the unfolding of beauty wherever it may be found, through the work of the hands, or of the mind, or of the spirit; the emergence of a hidden loveliness. And ultimately is it not God's work in man? "It is indeed the mission of Art ever to hold up before our souls such glorious and inspiring ideals, that we gradually advance, through purer and more godlike stages of life, until we reach our final and complete restoration in the Kingdom of Heaven." The brief chapters are as follows: "Science and Art," "Art at Home," "The Influence of Art," "The Body, Soul and Spirit of Art," "Art in the Home," "The Greatest Art of all," and "The Goal of Life." RICHARD WHITWELL.

"THE MODERN MESSIAH." By CLARA BAKER SMITH. Obtainable from the Secretary, "The Metaphysical College," Park View, 190, Wilmslow Road, Withington, Manchester. Price 2/6; by post, 2/9.

The evident purpose of this little book is to show that the conditions of to-day correspond to those pre-figured in ancient prophecy, relative to the time of the coming of the Messiah. The author apparently accepts the Anglo-Israelite theory, and regards England as the Motherland of the new Dispensation. Even in our midst there is being transacted the beginnings of the new society. In-England, therefore, is the new Messiah to be found, born and bred on English soil. Moreover, so the book states, she knows who that one is. "The expected Teacher is one of ourselves, grew up in Manchester, experienced the call and First Initiation in the favoured city, some eighteen years ago. . . . The coming Teacher is one who, like St. Paul, has endured the wounds of the cross in the body, as witnesses living to-day can testify." This we give without comment.

But touching on the coming of the Master, it has ever been our personal thought that He would never need to testify of Himself, nor that others should testify of Him. And a very certain sign would be this: such would be His sensitiveness to the Presence of God, so utterly selfless would His spirit be, that He would make no claim at all. His contact would be as the influence of the Presence of God; there would be an uplifted consciousness, and the personal would be forgotten.

One of the chapters of the book relates to the identification of the Messiah, and the two last deal with the "Commonwealth of Israel," and "Fruitions and Effects."

RICHARD WHITWELL.

"THE OLD TESTAMENT PROPHETS." By W. A. C. Allen. Price 6/-, postage 3d. Published by the "Argo Publishing Co.", Falcon Court, 32, Fleet Street, London, E.C.4.

The sub-title of this earnest and commendable book is "A Study in Personality." It is interesting that in line with a recent tendency and a feeling of truth, it is an approach to a more conservative viewpoint than that advanced by the Higher Critics. For it has been found that extreme Higher Criticism leads ultimately to a morass, and the quest for textual historicity has been so ardent—in its pressing forward, causing every manner of question to arise—that in the end there has been nothing left of any value at all. But the reason of the return to more rational interpretation is that archeology has stepped forward in support of tradition. And we have a better thing; enquiry more on the old sound lines, yet unrestricted by dogma.

The author has striven to come to his subject with a free mind. unhampered by any pet theory, and he finds the developing meaning of a rich Purpose which is apparent right through. Its progress has been achieved through the instrumentality of the great prophet souls, splendid human figures and personalities prepared for that end—in whom, he avers, there has been an openness, even more direct than intuition, to the divine Message—that it has not been merely their looking into the Ideal with vision into Truth itself, with inference accordingly, but, as it were, with sudden divine afflatus, and even to their own amazement. The growth of the general consciousness found expression in the word of the prophet, which, in a manner, by its accepted recognition, became established, as a ground from which a still loftier aspiration and attainment might be possible.

A great deal has been made of the point that the Hebrews are Oriental, and that we may expect the Oriental manner of speaking and writing, an almost excessive use of simile and hyperbole, its poetic imagery and rhapsody, which a Western does not truly understand, and which wealth (or even superfluity) of language, when brought to an issue, does not amount to more meaning than a few plain simple English words. The author challenges this view, and makes a good case for it, that the Hebrew is not Oriental in that sense, and never has been, or stands different from other Orientals, even though they have been close neighbours. On the contrary, he contends, that somewhat like the English, he was and is curiously unimaginative and prosaic and ordinary, yet with that ground of sincerity, not merely in expression, but in terms of life, which made for truth in experience, and perhaps made the necessary background for those great figures, even as (perhaps he would say) England has produced great souls trained in the right use of imagination, leaders and seers.

"The prophet may be driven into exile, he may be killed, his followers may be scattered; but in the long run, as history shows us, the victory will always lie upon his side. If he is a true prophet, that is, if his preaching is based upon real experience, his words cannot fall to the ground wasted. In a shorter or a longer time they will be accepted, will become authoritative, will form the basis for a new mould of religious thought. The prophet himself may have passed away, but his followers will remain. In time his preaching will be the centre of a popular movement, against which the opposing forces, daily weakened by desertion from their own ranks, will struggle in vain. The new teaching will be accepted, a new form of religious worship will be adopted, such as may give

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adequate expression to the addition of faith. By such steps is

religion maintained."

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The writer has endeavoured to trace the history of Israel in its actual setting, and to describe the personalities of the great prophets amid the circumstances and surroundings in which they lived. RICHARD WHITWELL.

"CONTEMPLATIONS." By W. L. WILMSHURST. Published by John M. Watkins, 21, Cecil Court, Charing Cross Road, W.C.2.

Price 10/- net.

This book is a revised and enlarged edition of an earlier publication, which arose out of appreciation, and the desire to have them in a more permanent form, of the writer's articles in the fine little quarterly. "The Seeker," of which he was editor after the death of its founder, Rev. G. W. Allen, carrying it on until 1919, when the magazine, doubtless having done its chief work, a very necessary work too, though it was interpretative rather than practical, came to an end. First the educational work, then the practical issue. First the interpretation, with unfolding of implications; then the application, the present discovery, the realization. True mysticism cannot rest till it comes to a point of purpose and power, and a present application within the incidence of modern conditions. It becomes definite in the very minute particular, as William Blake would say, and, by inference, a very social energy. A quasi-mysticism leads away from present issues, into the abstract, and ultimately into the wilderness. But the mysticism becomes the simple ately into the wilderness. But true mysticism becomes the simple recognition of the Presence of God in the immediacy of experience, with the urgency to apply this vision in the practical ways of life. Therefore it tends, not to intellectual profundity, but to spiritual simplicity. "If ye would", Jesus said, "then ye must become as a little child."

Mr. Wilmshurst is essentially the interpreter, and there is a fine sincerity in all his teaching; but its precipitate, shall we say, its following on, is that great simplicity of thought, feeling and expression, which will be empowered to overcome those principalities and powers which stand athwart the Truth—ushering in the Kingdom of our God.

The contents of this book are largely interpretations, from the Christian mystical standpoint "both of religious subjects and of the period of crisis and transition through which we are passing; a period which began but by no means ended with the War." In surveying the process, at once shattering and reconstructive, of what is described in these pages as 'the present Passover' from an old to a new age, new conditions of social life and an enlarged spiritual perception, these contemplative studies of the deeper issues involved may the writer hopes, prove of service. And indeed they assuredly will, and bridge, we doubt not, for many, the period of transition in their own consciousness.

With the War and its aftermath faded the vision of many who were the strong voices during pre-War years. It was a stunning blow. They gave heed to a false light in those days. People—nay, those themselves touched with the divine fire, once sought their inspiration. To-day they would not do so. The soul of man, yearning for truth, is turning to the hills for inspiration, and from

whence new voices are sounding.

"As at the dawn of our era," writes Mr. Wilmshurst in the article headed "The Two Standards," "so now at this threshold of a larger Christ-coming, the official religious oracles are strangely im-

potent and dumb. But other voices there are, speaking to-day in a strain and a spirit never hitherto heard among us; small voices as from the heights, like harbingers of spring, obscure and hardly to be heard, yet testifying that the authentic Christ-spirit is at last speaking to men through men, and that, in a larger Incarnation than we have been wont to think of, the Kingdom of Heaven is indeed at hand and among us. They are the voices of mystics, of some who have been upon the "Mount" and have undergone a regenerative change which has transformed their nature, cleansed their speech, and veritably 'put a new song in their mouths.' "

Other articles that one might single out, if that be possible among many which maintain so high a level of thought, are "The Tethered Ass," "The Vision Splendid," and, perhaps with a certain

reservation, yet because of its gathering up of symbolic values in a larger interpretation, that of "The Present Passover."

The article "St. Winifred's Well and Legend" illustrates the approach of mystical symbols, to a concrete issue, with a resulting strange efficacy, though the waters themselves have no unusual quality.

RICHARD WHITWELL.

"CRUMPLED ROSE LEAVES." By FELICITY RAY. Price

1/6, post free 1/9. Obtainable at 64, Chaucer Road, Bedford.
This is a book of very pleasant verse for children. If a selection could be culled, and published separately with illustrations, a very delightful child's Christmas book would be the result. For children love illustrations. We throw this out as a suggestion. For the wording is full of pictures. Here is an example:

"A dear little blackbird sat on a tree, And called to his mate, and said, said he, 'The spring is here, just look at me; I'm the proudest of blackbirds that ever you'd see!

My coat is so black, and my bill is so yellow; I'm really a most superior fellow. I'll sing you a song, my voice is so sweet, You never have had such a wonderful treat!""

and again,

"Hush! tread softly, do not run, For see, the flowers are sleeping! The wee birds too have gone to rest, And silver stars are peeping.

The owls and bats act sentinel, Till the moon begins to fade; Even the chattering little stream Moves quietly through the glade."

There are very many attractive pieces for children, and much about fairy-land. We are sorry this little book came to hand just too late to permit its notice before Christmas.

RICHARD WHITWELL.

"A CATECHISM OF HEALTH." By A. RABAGLIATI, M.A., M.D., F.R.C.S. (Ed.) Published by "The C. W. Daniel Company," 46, Bernard Street, London, W.C.1. Price 3/6 net.

Those who know Dr. Rabagliati's other writings will welcome this quite excellent little book of a hundred pages or so, and, incidentally, very nicely bound and arranged. Dr. Rabagliati has, we think, the mind of a visionary allied to his very practical knowledge, and the result is, as it ever is where the practical and ideal meet, a constructive work of real value, an advance out of the old order into the new. It is a matter of cheer that there are doctors-and, doubtless many of them, who have the sense of a true vocation in their work, and not merely that of a profession, and we do not doubt that the writer is one of these. Not merely so, but we would place him among that still smaller group of those who realise their vocation not as a tracking down of disease, but as the pursuit of health in a very real sense. Out of his life-long research and enquiry and service, we have in this little "Catechism of Health," through question and answer, simply and clearly given, with a measure of real continuity, as it were stepping-stones, the argument pressing forward quietly and often irresistibly, its fruitage, presented in the most acceptable way. "Dr. Rabagliati believes that health, like so many other very important conditions in life, is more easily described than defined; that health is the contrary of disease and not its contradictory, the one merging into the other by insensible gradations. Hence mere definitions are unsatisfactory. The method adopted in this book is to discuss by means of questions and answers the important phases of human life and health." Though one may hesitate to accept everything that is said, owing to obvious practical diffi-culties, it deserves our earnest and careful consideration, and a personal enquiry whether we could not ourselves follow more strictly the path that is pointed out.

Let me take two points, selected out of many. The first is relative to health. Health should be immune from disease, that is, not liable to, even if touched by, infection. The second relates to digestion, and its importance. The argument is that between our meals the digestion should be fully done. But there is a primary and a secondary digestion, the latter representing and carried out by the lymph circulation. The former is accomplished in from 3 to 5 hours, but the latter requires several hours longer, hence for this reason as well as for other reasons he pleads for a two-meal day.

RICHARD WHITWELL.

"FOOD SCIENCE FOR ALL: and A New Sunlight Theory of Nutrition." By M. BIRCHER-BENNER, M.D. Translated and edited with an introduction by Arnold Eiloart, B.Sc., Ph.D. Published by "The C. W. Daniel Company," 46, Bernard Street, London, W.C.1. Price 5/- net.

"The nutrition problem," wrote C. L. Schleigh, "is one vast

marvel, and keeps one in a constant state of amazement at one's self. For the naive layman the most natural thing in the world, for the investigator of nature it conceals the ultimate riddle of life." This quotation, which stands at the forefront of the book, sounds the energetic note pursued throughout its pages. Even if we would not ourselves underwrite this passage we have quoted, though we might do so, were we permitted to convey a certain spiritual content, for that there is truly a spiritual nutrition—nevertheless we commend this book as useful to all who are interested in food values, and the dietetic problem. The search for the missing element, the presence of which in our diet means good digestion, and freedom from aches and pains, has been something like the proverbial running after some will o' the wisp, ever nearly caught, but ever escaping the grasp. We clutch at every new theory, which begins at the approach

of a little common sense and a measure of soundness of reasoning, but usually ends in a great deal of extravagance. For instance, there is the protein element, which builds up the tissues, which—say the conservatives, is so strong in bully beef, and, adds big business, eager to turn the new idea to fine account, here is Boyril or Oxo, in a bottle of which you will find the nutritive value of a whole ox in very essence. But, say we vegetarians, think what you leave out of account, this and that and the other thing which work disintegratingly, leaving a uric acid precipitate, and the like. Now what of raisins, cereals, and shall we say, Emprote, which provide the one, without the other in that same proportion. But, but, but? come from a third party who experiment without success. Then we learn about Vitamins, the living element itself, and there is a cry that we have found the secret now. But? again springs in, and we have to find whether it is Vitamin A, B, C, D, or X, of which we are most in need.

Let us reason together, writes our author, and come to a simple issue. Is is not *sunlight* which is "the as yet hidden essence of the vitamins?" "Do not forget that as yet no one knows what the vitamins really look like, whether they are substances at all or perhaps only mathetical relations of the fifteen elements, and effects of the molecular structures under the guiding wisdom of life and the energy of the sunlight." It is then "the sunlight value of the food" that is all important, and this is stated to be chiefly obtained in green vegetables. Accumulators of the first rank are given as "All plant organs that can be enjoyed in the natural, fresh, uncooked state: orchard fruits, herries, nuts, almonds, vegetable fruits, leaves, stems and roots or bulbs, seeds, including all cereals.'

"According to what I have experienced and realised in three decades of work as a physician, this sunlight value is in the realm of nutrition the rediscovered Grail, which heals wounds, and has

shattered Klingsor's world of illusion."

"Other books," writes Dr. Eiloart in his excellent introduction, "tell us that our food should be sunned because the sun increases its vitamin content; but they do not tell us how the sun makes vitamins, or why, when they are made, they can never be seen or weighed. This book attempts to explain these facts. . . . Other books advocate natural food; this book suggests a reason for the fact that cooking degrades food-or, at any rate, the best food." The translator has done his work well, as might be expected from one so fully competent to do it, and he has produced a work that is very readable, as well as a fine contribution to a subject so much in the forefront of our interest to-day.

One word more: "The whole of our organism, of our living body, is a field of action of the sun's energy, a field of action welldirected by hidden wisdom. Food is organised solar energy. light value of the food is at the same time its nutritive value. Solar

radiation and human life are most intimately connected."

RICHARD WHITWELL.

"THE COMING OF THE GLORY." By FLORENCE E. PINCHON. Published by Simpkin Marshall, Ltd., London, E.C.4. Price 2/6 net.

This beautiful little book is the story of the birth and progress of the Bahai Movement, which, though its work has been quiet and unobtrusive, has done more towards the quickening of religion everywhere than can easily be estimated. Its development has been curiously like that of the early Christian Church, little groups of

dear people meeting at one another's houses in loving fellowship, and for mutual edification. They were, and presumably still are, to be found everywhere, and if true to the beautiful spirit of Abdul Baha, and his still more wonderful father, Baha-u-llah, through whose selfiess spirit the Glory shone, are indeed of the very salt of of the earth. For a time at least they seemed to reproduce the spirit of early Christianity. I myself knew several such little groups in London, before the War came shattering in, ending for the time many good works. They seemed to provide a common ground where people could meet in spiritual fellowship, whatever their belief. Quaker, Churchman, Catholic, Mohammedan, Sufi, Hindu, all could meet, and find much in common with one another.

The privilege was accorded me, once, when he was in London, of meeting Adbul Baha, truly a very saint of God, whose beautiful portrait is at the front of this book. His message was one of goodwill, of unity, of the approach in fellowship of man and man, and nation and nation. And curiously, though he came from an eastern country (where the conception of sex equality had scarcely dawned upon the horizon) it affirmed the equality of the sexes, and also the equality, in education, for boy and girl. Incidentally, Baha-u-llah, before he died, apprised the rulers of the Western nations and Turkey, of the political drift of things, and what the inevitable issue would be if they did not heed his warning, and pleaded for

that Most Great Peace, which is basic to his teaching.

"This is the hour of unity of the sons of men. . . . All nations should become one in faith, and all men as brothers; the bonds of affection and unity between the sons of men should be strengthened; diversities of religion should cease, and differences of race be annulled. . . . So it shall be! These fruitless strifes, these ruinous wars

So it shall be! These fruitless strifes, these ruinous wars shall pass away, and the MOST GREAT PEACE shall come."

The Movement began in Persia, in the early nineteenth century, under an heroic figure, a young man, whose vision and prophetic message earned for him the title of the "Bab," meaning "The Door." He gained many adherents, till the Church (Mohammedan) of that country became alarmed, and he met with a martyr's death, which was followed by the relentless persecution, with massacre, of his followers. But the torch, which had fallen from his hand, was caught up by a young noble, who had accepted his teaching, and in whom the light became incandescent. He was speedily accepted as leader, and became known as Baha-u-llah, which means the glory, or splendour of God. And from the Turkish prison of Acca, where he died, at the age of seventy-five, he fulfilled that leadership, and his prison chamber became a place of pilgrimage. Then his son, Abdul Baha, which name means "The Servant of the Glory," most of whose life had been spent in the prison, became the recognised leader. When the Turkish revolution came about, he was released, and made his world evangel of peace and goodwill, a gentle radiant spirit which many will renember, both in this country and in America. On his death in 1921 the leadership was taken up by a young man, by name, Shoghi Effendi, of whom the writer speaks in glowing terms, so great, apparently, is his self-effacement.

glowing terms, so great, apparently, is his self-effacement.

This from Shoghi Effendi, "Not until the dynamic love we cherish for Him is sufficiently reflected in its power and purity in all our dealings with our fellow-men, however remotely connected and humble in origin, can we hope to exalt in the eves of a self-seeking world the genuineness of the all-conquering Love of God. Not until we live ourselves the life of a true Bahai can we hope to

demonstrate the creative and transforming potency of the Faith we

profess." And this from Abdul Baha:

"Universal peace will raise its tent in the centre of the earth; and the blessed tree of life will grow and spread to such an extent that it will over-shadow the East and the West. Strong and weak, rich and poor, antagonistic sects and hostile nations, which are like the wolf and the lamb, the leopard and kid, the lion and calf, will act toward each other with the most complete love, friendship, justice and equity."

"THE CURSE AND CURE OF CHRISTENDOM." THOMAS Ross. Obtainable from the author, Rev. Thomas Ross, "Ardardan," Thurlow Road, Torquay. 3/6 net.
We commend this book for its great earnestness, and the fine

purpose running through, though we would not ourselves present the matter quite in the same way. The issue, however, stands out strong and clear, even as it is pointedly illustrated by a few speaking pictures. They convey the drama of the Cross in its relation to suffering and sinning humanity, and its bridging of the gulf separating and severing our human experience from a holier realisation.

One picture illustrates how our human aspirations and endeavours, alone, fail to bridge the gulf. We have tried by ways of ritual, or morality, by vows and pledges, by philanthropy and all manner of good works, and by strength of will; but beyond a certain point, they fail, every one, and in the words of Bunyan, the righteousness of man is but as filthy rags. Then do we hear the strong words of the Christ, "Except ye be converted and become as a little child, ye shall in no wise enter in." The gulf is bridged by the Cross, and as man steps thereon, the divine-human figure prone thereon rises as from the tomb, and goes before. For as man steps on the bridge he makes his self-surrender. He has seen something which demanded a full return gift, and words like this come home, "He loved me and gave Himself for me."

The writer shows himself a true follower of John Wesley, whose perception of the Way pressed beyond conversion and self-surrender, and reached to regeneration, to holiness and to sanctification. He -pleads for a greater earnestness and loyalty that man may prove by

his life these things.

The curse of Christianity is that it has become secularised, and its cure then is that it be spiritualised. That it should have become secularised, making the life within the churches not one whit less worldly than the life without, is, he affirms, due to faulty teaching. And the church, knowing indeed that things are not as they should be, ready, like the individual man, to do anything rather than the one thing demanded, a great self-surrender, is seeking salvation by good works and not by faith. So the churches at their best become humming scenes of social activity, and, on the other hand, in their indifference, neither better nor worse than clubs in which there is a measure of fellowship within bounds.

The writer counsels a more earnest perusal of scripture, and a

greater loyalty to the letter of it.

"Socialist essays, newspaper and political harangues, with lectures on the poets, sum up the ministry of many a preacher to-day. Pulpit clearness in teaching, and honesty, are crying needs. We have been taught that the converted and forgiven are necessarily born again, and yet there is no capacity for spiritual things, no appetite for spiritual air and no hunger for spiritual bread." The writer, mourning over the state of the churches, sees everywhere in flaming words, "Faulty teaching." The Church has not been true to her inheritance, and does not apply what she knows. And the "converted," receiving no teaching to lead them beyond that single experience, have, under challenge, no valid testimony to offer in support of their faith. Consequently, the very experience is questioned, especially as the life within shows not greatly different from the life without. Therefore, there is a falling away, and the lure of the paganism of society is all too powerful. Because the Church has ceased to be magnetic, it has almost ceased to live. And concerning the lure and influence of the Cinema, he writes in no hesitating way. "The cinema must make a staggering difference to the character of the population," said Lord Birkenhead. And a certain head-master, speaking at the Guildhall, said, "I would not like to be a shareholder in Hollywood at the Day of Judgment." "When a new film is shown, they first consider if it will pass for England, if not, then try America; failing there, Germany, France or Italy; and if the films are not clean enough for civilised nations they are passed on to nations on behalf of which there is no censor's voice. These rejected films sent to China alone, bring in more money than those sent to England and America combined." Alas that these things can be. There is a proverb about sowing the wind.

Let me conclude with the following advice to the churches:

"This is God's supreme conception for man. The ultimate of Christ's coming was not to die, but to rise again, and the purpose was that through His resurrection man might have power to become a new creation." "It is not until we give up coddling, and seeking to allure the non-regenerate into the Church, and turn our attention to the mending of those who are inside, that we shall have genuine-spiritual prosperity and be able to make successful onslaught upon the kingdom of sin." RICHARD WHITWELL.

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Health Page.

Thou alone canst heal and keep me in perfect health.

THE beginning of real spiritual healing and living a life of health based upon the Spirit, and the larger life of Christ, is to realise that we ourselves can do nothing, and that all our efforts are in vain. "Except the Lord build our house, they labour in vain that build it." When we realise that we ourselves can do nothing, and that God alone can keep us in perfect health, then we stand at the beginning of all wisdom in the direction of spiritual healing and living in health by the Spirit. The spiritual life is one of continual surrender, and in this case, as in every other case, we begin by surrendering to God. We first of all acknowledge our own insufficiency, and then we realise that God alone can heal and keep us in health. It is by this acknowledgment of God as the sole source of all that is good that opens the door to the new life of perfect liberty and freedom. We can never reach freedom without this surrender or without entering in at this very narrow door. By acknowledging our own insufficiency and weakness we make possible the sufficiency and almighty strength of the Divine. We can never enter the spiritual life if we do not make the surrender, and if we do not acknowledge that God alone can do for us marvellous things.

But if we acknowledge God to be All in All, and ourselves nothing, then it becomes possible for God to enter our life and make it beautifully sweet and good and to maintain us in perfect health, and give us a new lease of life. We can prove this for ourselves. If we are tempted to say boastingly or in a self-congratulatory manner, "I never catch cold" (or mentioning any ailment from which we used to suffer and from which we are now free), then, sure enough, we have a cold very soon (or a recurrence of the old ailment which we thought we had overcome). If, however, we say and realise that God alone keeps us in perect health, then we do not catch cold, or suffer from a relapse. Living by the Spirit is like walking on a knife edge, realising that it is only the grace and mercy of God that keeps us from falling. Those who live the true life of the Spirit have to realise at every moment that they are supported by the Spirit and not by anything that they themselves can do.

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Divine Care.

Thou alone canst save, help and keep.

This is the beginning of all wisdom as regards entering into Divine Care. We have first to realise that we cannot, of our own wisdom, care for ourselves; and next, that God alone can save, deliver, sustain, keep and supply all our needs. When we come to the end of ourselves, and when we realise that God alone can do everything for us, and that He is able to do for us exceeding abundantly, above all we can ask or think, it is then that we enter into God's perfect care, and begin to enjoy His

infinite bounty.

What I am endeavouring to teach is this, that it is possible to live a really spiritual life; that is, a life of faith and utter dependence upon God, for only in this way can we enter into liberty and freedom. We are not telling people of any magical or easy way of making money, or entering into material prosperity, but what we are doing is to point the way of attainment, which leads finally to liberation and freedom. I do not believe either in ascetism or luxury, for the middle path is the path of wisdom. Simplicity of life with all reasonable needs supplied is the ideal, and it is my belief that this is the Divine intention. It is possible to live in a spiritual way depending upon the Spirit day by day, yet making all necessary and reasonable provision in a sensible and commonsense way. The difference between the life of faith lived according to the leading and guidance of the Spirit and the life that is lived according to human expediency and strife and effort, is that the former life is put on a spiritual basis, and the latter upon a material basis: the former leads to harmony, peace, liberation and freedom, and a new conception of life altogether; the latter is filled with care and anxiety and many things which harden the heart and destroy and deaden the spiritual life.

The beginning of wisdom in the life that is to be based upon spiritual principles, and lived on faith, is to realise our own helplessness, and also to realise that God alone can save, support, keep, bless and provide. This is the strait gate which so few are willing to enter. The strait and narrow way leads to liberation and freedom, whereas the broad way of human expediency leads to ever increasing slavery. Therefore, our prayer must always be "Thou alone canst save, help and keep."

13th December, 1928.

DEAR MR. HAMBLIN.

I am sending this small thank offering for blessing received through the Lectures on Blessedness. The teaching is very clear and helpful and the letters are very encouraging—a great source of strength and happiness when carried out in daily life. I do wish everybody could read them. I pray that God may abundantly bless your work to the comforting of many.

Yours in His service,

D. W. G. 883.

DEAR MR. HAMBLIN,
The lessons on "Blessedness" have been more than beautiful.

From the beginning I have felt they have been from "Spirit" to me. They have helped me over an experience again and now I know what it is to be "Home at last." Praise God. My heart is full of gratitude to Him for having brought me so far.

My thanks to you are un-ending.

Will you please accept the enclosed P.O. as a thankoffering for any part of the work you think fit.

Yours very sincerely,

Student D. T. B. 122.

November 18th. DEAR MR. HAMBLIN, This is just a small thank offering from a very grateful heart for the privilege of having been able to read your most helpful Lectures on "Blessedness." They have all been wonderful.

> Yours sincerely, D. W. B. 151.

NEW YORK. November 10th, 1928. DEAR MR. HAMBLIN,

I have for some time wanted to write you regarding the results of your course on myself. On account of an intensified business campaign I imagine that I was too busy to write at the moment and kept putting it off. However, I feel that I must write immediately.

Each one of your lessons is a treasure house for me and it amazes me the number of priceless things I find therein. In the two years before I came across your works I had read every book on this subject that I could get hold of. I had worked out a theory which I now find is embodied

in some measure in your lessons and I derived great benefit from it. As soon, however, as I read your first lesson, I realised that I had been living and thinking on the ground floor, as it were, and the very first clauses of yours raised me to the upper floor from which I can look down and see things very plainly. The amount of good you must be doing in the world must be incalculable and I often wish that many of the parsons I hear preaching in the several churches I visit might somehow be led to you that they might have the lamp of their inspiration lit.

Moving around as I do I get a sort of birdseye view of humanity and I seem to feel that people are searching and longing for just the message of comfort which you

give.

I could write volumes of appreciation of the good you have and are doing me and later I hope to be able to give some tangible appreciation. Meantime, I enclose £1 as a free-will offering, which please accept with my heartfelt gratitude. I believe that your writings are destined to have a great influence on mankind and I sincerely hope that the time is not far distant when every home will be acquainted with you.

Yours sincerely,

December 1st, 1928.

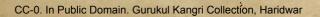
DEAR MR. HAMBLIN,

Again I am writing to try to express my heartfelt thanks for your great help, for I have just finished the Course on 'Blessedness,' and it has indeed been a source of enlightenment and blessing to me, which words of mine could not adequately express. I feel a different person altogether, since I first received your little book, "What Scientific Thought Is."

I was desperately in need of help, and I had looked in every direction for spiritual help but was not satisfied. Your Courses have renewed my life spiritually, materially, and physically, and I long for all to share in what I have received, and to know that God is good and desires us

to be blessed.

And now I have the joy of knowing that my dearest friend is sharing in this joy. How can one thank you? It is a wonderful work of grace and blessedness which you are giving to the world, and many, like me, owe everything worth having, that they have, to your teaching, which is so simple and sincere that the most ignorant can understand.



Please accept the enclosed as a slight acknowledgment for the Course just finished. In the coming year my finances promise to be improved and my power to help the work financially will therefore increase.

Again thanking you,

Your grateful student,

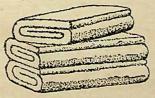
D. T. B. 67.
P.S.—If this can be used to help anyone, I shall be thankful.



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- BIRMINGHAM.—A Science of Thought Circle meets every Thursday evening at 7-45 p.m. in the Chamber of Commerce, New Street, Room 6. All interested are invited to attend. For particulars apply Joseph C. Melhuish, 79, Dearman Road, Sparkbrook, Hon. Sec.
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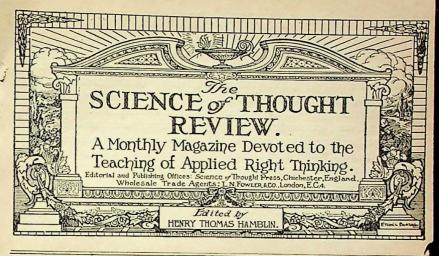
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Editor's Monthly Notes.

THE DIVINE ORDER.

THERE is nothing new about the teaching that appears in these pages, month by month. Nothing has been invented or discovered; neither has any special revelation been received. All that is being attempted is to get back to the teaching of Jesus. In His wonderful teaching is to be found all that we need both for this life and the life to come. No other teaching is needed. It satisfies every want and demand. It is at once the simplest, deepest, profoundest, most complete and revolutionary the world has ever known, or ever will know. simple enough for a child, yet the most profound and advanced student or adept, finds deeper depths in it, and greater stores of wonder and wisdom, the father he advances.

It is true, that in a sense, we of The Science of Thought Reviw, are the forerunners of a new age-the age of intuition, instead of intellectualism. An age in which men shall know by direct knowing. An age in which man will be led by the Spirit. An age in which the Divine Order will appear and manifest in place of present disorder and imperfection. But this will not be brought about by human effort, but through preaching the whole gospel of Christ.

WHAT IS THE GOSPEL OF CHRIST?

What is it that our Lord taught? He preached no doctrine, He insisted upon no theology, His metaphysics did not go beyond: "God is Spirit." But He had a great message—the greatest that this world, or the universe even, can ever know. His gospel was, and is, the gospel of the Kingdom, sometimes termed the Kingdom of Heaven, and at others the Kingdom of God. It does not matter which term is used, for they both mean the same—the Kingdom of the Divine order.

Our Lord came to reveal to us this perfect Divine order, and to open up the way by which we may enter the Kingdom, which is the perfect expression of the

Divine Idea.

THE BEGINNING.

The beginning of everything in form, time and space is an Idea. Heaven and earth are the result of an Idea—God's Idea. In Heaven it is perfectly expressed. On earth it is imperfectly expressed. Heaven is not the Idea, it is the expression of the Divine Idea. The Idea was before the expression became manifest. "In the beginning was the Word" (or Creative Idea). The word Logos doubtless means more than this, but "Idea" partly expresses what It does mean. "The same was in the beginning with God." Speaking in the relative terms of time and space, first there was the Idea, and next the expression of that Idea. The Idea is perfect, for "the Word (or Idea) was God." The Divine, uninterrupted, unmarred expression of the Idea is perfect. It is only the earthly expression that has fallen short of the Divine Perfection.

Now it does not matter what may be our views of the fall, of a pre-historic Golden Age, or of the theory of evolution. The fact remains that we are imperfect, that we live in an imperfect world, and that of ourselves we cannot attain either to a god-like condition or quality; neither can we enter that state which our Lord described

as the Kingdom of Heaven.

Whatever may be our views regarding evolution (and I do not think that these matter), the truth is that the Kingdom of Heaven, or Divine order, does not evolve. The perfect Divine Imagination cannot create or image an imperfect thing. In the Divine order all is perfect, otherwise it would not be order, but an evidence of disorder. The Divine order is the Divine Idea perfectly ex-

pressed in wholeness, completeness, loveliness and rightness. It is for ever present, though veiled to mortal sight. Some few, however, become conscious of its presence, its "presentness" and its reality. They experience a change within, which transforms the commonplace into ethereal beauty: they become spiritually aware of a present perfection and beauty, such as cannot be described. They become conscious of a loveliness and harmony beyond all human imagining. This insight may pass, and they may never be able to re-capture it, but it remains with them as an ever-blessed memory, in which they know that all is well, although they cannot explain that which they know to others. Deep in their hearts they know, and, knowing, they are satisfied; although the world calls them fools, or worse, for daring to "know" that which the human intellect can neither grasp nor understand.

LIFE NOT AN ENIGMA.

Life ceases to be an enigma when we realise that its object is the raising of the lower to the higher, and the transmutation of the base metal into pure gold; and the sublimation of the animal into the spiritual, and the human into the Divine.

Our Lord went about preaching the Kingdom. The Kingdom of heaven is likened unto this or that, was the burden of His message. In many different ways He spoke about it, illustrating it by many parables, yet always in such language as to confound the wise and learned and all whose hearts were not ready for the Kingdom, so that, hearing they should not understand, and seeing, yet should not see anything but the exterior of things.

WHAT THE KINGDOM IS.

Now this Heavenly Kingdom, of which our Lord spoke, is not merely a Heavenly state of soul, a state of Divine At-one-ment or union. It is that, and more. It is in itself a state of Divine Order. Our Lord said once: "seek ye first the Kingdom of God and His righteousness." This means the Kingdom of God, or Divine state of union, unity and at-one-ment, and also God's Divine order. Righteousness is God's perfect order. When we depart from this Divine order, we depart from righteousness, thus falling into sin, or disorder.

Now this perfect Divine Order, which is a perpetual, never-failing fount, springing up out of the Divine Idea,

is for ever stooping down, trying to impress itself upon us and our disorder, so as to bring us into a state of order and unity. But, alas, we pay but little heed. Our Lord tells us how it can be done, and how we can enter into God's Divine order, so completely, as to be able to live the eternal life of Divine Order, Harmony and Perfection.

HOW TO ENTER THE KINGDOM.

In passing let me point out that our Lord insisted on the Kingdom being put first, always. "Seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you." It is the one thing that matters. Everything else must give place to it. Nothing else is of importance in comparison with it. And it is "Not everyone not entered except on one condition. that saith unto me Lord, Lord, shall enter the Kingdom of heaven; but he that doeth the will of my Father which is in heaven," said our Lord. "Many will say in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works?

'And then will I profess unto them, I never knew you:

And then will ploated work iniquity."
depart from me, ye that work iniquity. Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for, it was founded upon a rock.

'And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall

of it.

From this we see two things: first, that the great necessity is the doing of the will of God the Father, and second, that if we do the sayings of Jesus, as well as hear or read them, we do the will of the Father and enter the way into

the Kingdom.

Now the sayings of Jesus are the will of God concerning us, and, in a general way, they are these: that we. should love God with all our heart, mind and strength, and our neighbour as ourself: that we should forgive to the uttermost (else our Father cannot forgive us): that we should love our enemies, and do good to those that illtreat us: that we should resist not evil: that we should repent and confess, and be born again: that we should agree with out adversary quickly: and, finally, that we should pray in the way taught by Jesus.

THE KEYNOTE.

The keynote to all this is love, surrender, obedience. But love covers everything, for, if we love God with all the strength of our being, we are only too anxious to surrender to Him, and our one great desire is to obey and serve Him. If we love God in this way we are born again and have entered into regeneration.

Now I have no time in which to speak of all these things, important though they be, for enough could be said about them to fill a book, but time and space must be found in which to describe the technique which our Lord has given us to follow. He teaches the way to the Kingdom, first by loving, forgiving, non-resisting, and be-

coming followers of Him; and next by prayer.

Now our Lord's instructions with regard to prayer are complete and perfect; they contain everything that we need for the finding of the Kingdom. But before examining them we must realise for a moment the exact condition of affairs. First, let us remember that there is the Kingdom of Heaven and the Perfect Divine order, and that this is for ever desirous of impinging itself, and impressing itself, upon our imperfect order. And so we are taught to pray to the Father of our spirit, who dwells in this Divine order, and to say: "Thy kingdom come."

When we pray thus, we ask that the Divine order should manifest in place of human disorder. We do not mean, by this prayer, that God should impose His rule upon earth and thus make all our wicked neighbours as perfect as we think ourselves to be. What we should mean is that the Divine order should manifest in our life and that Christ should rule in all things, so that we be conformed to His image. It is a prayer to God, asking Him to make us fit the Divine matrix, so that the Father's idea concerning us may be manifested and perfectly expressed, in place of the imperfect, selfish and impure caricature that has hitherto misrepresented God upon earth.

THY WILL BE DONE.

This leads us to the next step: "Thy will be done on earth as it is in Heaven." By this we mean that we surrender our own will, and desire that the Divine Will alone

should be done in our life here, so that it may correspond to the Light Realm or Kingdom of Heaven, which is Heaven, solely because God's will (i.e., love to God and our neighbour) is done completely and fully. If we can only surrender sufficiently to the Will of God, all is well, for this means that God can then manifest His perfect Divine order, which before has been denied admission by our self-will and desire being enmity against God. By surrendering to the Will of God, we allow the Good to unfold, for God is Good, and Love, and Perfection expressed in Jesus Christ, and He is for ever seeking to manifest His perfect Harmony. We must change our ideas of God, many of us, and realise that God is love itself, and not its opposite. As one dear soul said once, in a letter: "I was afraid to say 'Thy will be done,' for fear that God would cast me into hell!" Nothing better can possibly come to us than that God's will should be done in us, and in our actions, and in our life.

When we pray: "Let Thy Kingdom come; let Thy will be done," we invite God to enter our life and will, and to bring them into complete harmony with Heaven, and in perfect correspondence with the Divine order.

Could anything be better?

MORE ADVANCED TEACHING.

But Jesus gives us more advanced teaching than this. He teaches us to seek the Secret Place of the Most High. He tells us to retire to our chamber, and then to shut the door, and to pray with our Father in secret. This means that we are to retire from the outward life and withdraw all our thoughts and also our attention from it, and to turn inwards to that "inmost centre in us all, where Truth abides in fullness." Shutting the door means shutting ourselves off from all thoughts and recollections of the outward life, so that God alone, and His Heavenly order,

shall monopolise our attention.

Then, when we have become sufficiently practised, we can contemplate God, in quietness and in confidence. We then enter the Eternal. We become conscious of immortality. A feeling of expansion takes possession of us, and, to a certain extent, we transcend our ordinary finite consciousness. We rest in the NOW, and have no thought or anxiety for the morrow, because there is none. This is the nearest we can come to liberation and freedom. I believe that this consciousness can be perpetual and constant, but I am far from being able to practise it, vet.

Some may not get as far as the stage already described. But if they will perseveringly turn from the outward life to the inner, and seek God, they will make progress, assuredly, for those who seek surely find. They, however, must seek God, and must make themselves positive to all save God. Also, in all our efforts to find God we must enlist the aid of the Holy Spirit—the Spirit of Truth Himself, Who shall lead us into all Truth. For without His aid we can do nothing.

Entering the Silence ignorantly, "on our own," so to speak, without the aid of the Spirit, and without concentrating upon God, but in a negative, receptive attitude towards all forces and influences, is greatly to be depre-

cated.

THE EFFECT OF PRAYER.

The effect of all prayer, but more especially this higher mystical form of prayer, is to change us into the likeness of that which we contemplate or invoke. Through contemplating Christ we become unconsciously changed into His likeness. Every time we turn to God in this way, in quietness and confidence, we open ourselves to the work of the Holy Spirit, Who changes us within, gradually and

imperceptibly, into the likeness of the Divine.

But this is not all. The effect of contemplating God and His Divine order is to impress this same Divine order on our life. It does not matter how tangled up our life may be, nor how filled with disorder, by turning to God in the Silence, complexities, perplexities and disorders are resolved into a state of order, harmony and peace. In this state of Divine order, all our wants and needs are supplied, all its disorders removed, and we enter a state of Blessedness, in which we realise that all is well, that we are encompassed by love, and that everything is working together for good.

I have confined myself, in the above article, very severely to the teaching of lesus, for this seems to be the great need of the present day. But do not think that I am unmindful of the claims of Jesus as Lord of our heart and life. It is His voice that I hear in the depths of my being, saying:—" My son give me thy heart." We have first to give Him our heart before we can follow and serve Him, and put His teaching and sayings into practice.

And it is not once that we have to do this, but many times. We think that we have yielded up all to Him, but we find that our surrender has not been complete, or that self has again crept in, or that in some way we have wandered away from the blessed state of union with our Lord. And so we have to come back, and again we are reminded of our separateness by hearing the words: "My son give me thy heart." If we can always gladly respond, all is indeed well.

MONTHLY NOTICES.

Up to the time of writing nearly twelve hundred readers have taken the Course of Lectures on Blessedness. No prospectuses have been issued, the only announcement that has been made being the short reference that was given in these pages. We thank the many who have written letters of thanks and appreciation. Thank offerings have ranged from several pounds to a shilling and sixpence; and we have thanked the Father of all good gifts as much for the shilling and sixpence as for the many pounds. The spirit of love and self-sacrifice was behind all the gifts, and they were given as unto the Lord. No fees are charged for the Course. The Lectures are seven in number. They are issued fortnightly and each is accompanied by a letter. It is a new idea to many that God wants them to be happy and blessed, and that a great ocean of Blessedness is awaiting them and is theirs if they only fulfill the conditions.

A correspondent has drawn our attention to the fact that the Prayer Hymn by M.K.H., reprinted on page 34 of our last issue, and which, it was stated, is supposed to have been written in July of last year by a girl aged 19, is to be found, together with many other stanzas, in a long poem entitled, "The Divine Office of the Kitchen," which is published by The Church of England Women's Help Society, price 2d. This correspondent bought her copy in 1925. These cards can be obtained, price 2d. each, from the Church of England Women's Help Society, Church House, Dean's Yard, Westminster, London, S.W.I., and we recommend our readers to obtain a copy direct from that Society. We might mention that others have written also claiming priority of publication, and

MONTHLY NOTES.

now Public Opinion states that the real author is Cecily Hallack, and that the Dolphin Press, 10, Spring Gardens, Brighton, are supplying the complete poem on an illuminated card at the price of 6d., postage extra.

Many thanks to the kind friends for their good gifts at Christmas time. Wherever possible they have been acknowledged through the medium of a personal letter. A friend in South Africa, however, very kindly sent a box of Chincherinchee. These beautiful flowers are still blooming, and are very much appreciated. Unfortunately the Shipper's Card of Advice was indistinct, so that we cannot make out who the kind friend is who sent them. So will he or she please accept my best thanks now. Also, will all the many friends who so kindly sent Christmas Cards and Calendars please accept my thanks for all their kind thought. It is not possible, unfortunately, to acknowledge them by letter.

We have a few Optimist's Calendars left this year. Last year so many people were disappointed that no doubt many, who failed to order at the right time, will be glad to hear of this. There are not many left, and those who would like a copy should send at once. The price is 1/2 post free. This Calendar is of especial interest to Science of Thought Review readers, because it contains extracts from the writings of Richard Whitwell and the Editor, in addition to those of many leaders of contemporary thought, and also of the great thinkers of the past.

Once again Miss M. Bateman, the floral artist, whose work is so admired by many of our readers, sent me a very beautiful exhibition of her skill in the form of a large cluster of roses, which are so natural in appearance that they deceive everybody. Miss Bateman's little advertisment appears on our Help One Another page, and readers interested should get in touch. Also Miss Macphail sent Mrs. Hamblin same exceedingly beautiful specimens of her artistic skill. Miss Macphail does very beautiful work in embroidery and luminous painting and other decorative craftsmanship. She is thus able to make the world more beautiful and a happier place. This friend's advertisement also appears in our Help One Another section.

The Children of God.

By HENRY VICTOR MORGAN.

(SEVENTH IN A SERIES ON THE PATHWAY OF BLESSEDNESS).

Special to The Science of Thought Review.

"Blessed are the peacemakers: for they shall be called the children of God." Mat. 5, 9.

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4, 7.

OF all the promises of blessedness which Christ made to his disciples, there is none that for depth of grace surpasses in glory that contained in the words: "Blessed are the peacemakers; for they shall be called the children

of God.'

We must not, however, allow the fact to escape our notice that this promise, like all other promises of the Master, is the result of attaining a state of consciousness wherein the kingdom of heaven is realised; for never until God is realised as the all enfolding, the all sustaining Infinite, never until we can say: "I know that the things I stand for are dear to the heart of God," can we attain to the peace that passeth understanding.

Of old the Psalmist declared: Great peace have they who love Thy law, and nothing shall offend them. And again he described a state wherein "righteousness and

peace have kissed each other.'

I love to think of all healing as being the heaven-born child of this union of righteousness and peace. I love to think of healing as the bringing of the peace of God into manifestation. And is not peace after all the dominant note in the Christ message? Was it not the major chord in the angel chorus, heralding the advent of the Christ?

It is what all men consciously or unconsciously are seeking. We pray for power, but what we really need is peace. We may have power without peace, but we can never have true peace without power. Power without peace is often destructive, but peace with power is ever true blessedness. Deep, deep, I know that were the power given me of God to endow every reader of this lesson with that which would bring into their lives

the greatest good, I would repeat the message given in one of my Christmas quatrains:

If all the gifts of the Gods were mine, To send to you this Christmas morn, I would send you that peace the angels sang On the night when the Christ was born.

We may all become peacemakers. Whoever attains the Christ consciousness of peace so that he can say to every inharmonious and disagreeable appearance: "None of these things move me," becomes a channel for universal healing. Whenever, through spiritual meditation, we reach an inner stillness, where righteousness and peace kiss each other, our thought of God joins the choir invisible that ever brings peace and blessedness.

Whenever the peace of God is fully realised healing is inevitable. Whosoever can still and pacify his own mind touches the border of that land where miracles are born. He who can still his own mind can still a tempest. Of old the astonished contemporaries of Jesus said: "What manner of man is this, that even the winds and the sea

obey him?"

To all who seek to attain the power of peace, it is essential that they first seek to harmonise their own affairs. How many noisy partisans I have met among the pacifists with whom I have laboured so long! Full of petty hatreds while talking lustily of the abolition of war! More and more I am seeing that the attainment of an inner stillness is the greatest work any individual can do for humanity. More and more I am seeing how useless it is to talk of the abolition of war while we ourselves are full of private hatreds. I verily believe that if all who name the name of Christ would seek to settle their own inharmonies war would soon be abolished between the nations.

Marvellous beyond words is the power of the silence to engender the peace that brings blessedness. Just to be still and repeat over and over again "the peace of God that passeth understanding is now filling my mind." And then, when peace is realised, we may preach the gospel to all men. This is the glorious privilege of every child of God regardless of place or station. What wonder that Paul, realising the glorious privileges of the inner life, should refer to men who were outwardly slaves, as

kings and priests unto God.

Even as I write, I thrill with the ecstasy of a great joy. Here am I, in the quietness of an upper room, in a little city in one corner of the earth, endeavouring to realise

for myself and for all men the peace that will bring blessedness to whosoever makes the great surrender of their private aims and interests to the Will of the Whole, even that God who sees in secret and rewards openly.

I gain from this insight peace and tranquillity. I cease from anxious thought and painful effort. I desire only that my individual note be in tune with the Infinite, and therefore glory-shod. I know if I can attain the true blessedness of peace my thought of God will moisten the roots of all that has grown. I know that even as I write, my thought of the Healing Christ is by each bed of pain. and over the surging sea of storm and ill, will sound the blessed: Peace be still!

They shall be called the children of God." This is the promise transcendent. This is the hope that maketh not ashamed. Theirs shall be the awareness of a like nature with the Father. They shall ever be conscious of a protecting Presence. Marvellous blessedness! Children of God, and if children then heirs, heirs of God and joint heirs with Christ!

My Psalm of Peace:-

The Christ within us sleeps, but we As once they did on Galilee, When tossed by storms of fear and doubt, Call to our aid from powers without, And fear each wind that blows our bark Toward awful rock in midnight dark. And thus we moan and weep and pray Until toward dawning of the day When mortal thought is all undone And watery graves before us yawn, Thou comest as the rising sun In power and sweet dominion—
Then all the wild winds' sobbings cease, And drift us into realms of peace.

O blessed peace, Love-born, God-given, On earth no more we seek for heaven, But 'neath each storm-wind still to trace The glory of a Father's face. His peace, so large, so calm, complete, Then may we walk with gladsome feet O'er thorny roads, through heavenly light Till faith is lost in perfect sight. O perfect peace, when full we know,

No matter how the storm may blow,
'Tis still God's wind and still God's sea,
Nor can we from His presence flee.
And winds that blow and storms that come
Can only bring us safely home.
Then do we from our labours cease
And trust that Power whose name is peace.

Mr. Morgan's address for correspondence is No. 402, North Eye Street, Tacoma, Washington, U.S.A.

Right Words Help Right Thoughts.

By George Frankland.

Words direct as well as define thought; hence it is important to select words that direct thought rightly. It is better to use a general, a vague, or possibly a freshly coined word than one whose associations carry the mind away from the thought we wish to express.

A notable bit of wrong-thinking is embalmed in the

lines:

What's in a name? that which we call a rose By any other name would smell as sweet."

On the contrary, to call a thing by a meaningless or inappropriate name confuses the mind, and a mind confused does not perceive so clearly, so purely, as when the name and the thing are associated by long use and wont, or by a self-evident aptness. If we call a rose a mushroom, we may surprise the hearer so that no scent is perceived at all!

No wonder Jean Silverlock and the Editor feel embarrassed by the word "treatment" as applied to communion for spiritual healing! The word "treatment," being material and formal in its associations, does not cover what happens in spiritual healing, consequently is a misleading term. It suggests a course of medicine or massage, perhaps a surgical operation as well.

Instead of adopting an alien term, let us use one that satisfies us, even if we have to invent and then to popu-

larise such a term.

May I suggest that the word "communion" is in some

ways better than "meeting" or "sitting," and a long way better than "treatment"? A "communion" covers the meeting of healer and patient, their conversation and exercises, and the Divine blessing on all. The religious associations of the word "communion" are helpful.

It might feel a little strange at first to deal in "communions" instead of "treatments." One would prefer the simpler word, "sittings"; but that word has an unfortunate connection with spiritualism, with which spiritual healing has nothing in common. "Meetings" is a very general and colourless word, but rather suggests large gatherings, while the phrase "healing communions" is

more musical than "healing meetings."

To take another example, the word "Brotherhood" is used often to cover human fellow-feeling of both sexes in all relationships. "Brotherhood" is a purely male word associated with sterile relationships. Therefore it is too one-sexed, too limited, to express a broadly human ideal. Humanity is male and female, and male and female include husband, wife, parents and children as well as brother and sister. To express both sexes in all loving relationships the word of common gender, "fellowship," is sufficiently comprehensive and should be used when more than the narrow "brotherly love" sense of "brotherhood" is intended.

Denver, Calo., 1928

DEAR MR. HAMBLIN,

I want to let you know the great good your booklets of "Simple Talks" have done in the state prison of Colorado. I sent them to a man I know of in there and he has writto tell me how much he is helped and has a different outlook on life—also that he has passed them on to others and he says "you should see how eagerly they drink in the Truth." I do believe the two years he is serving there will be the best thing that could happen to him; he has time to think now. I have asked him to whom literature should be addressed when he has left (in June) and he says, "The Chaplain, State Penetentiary, Canon City, Colorado." So will you please put that on your free literature list and let those men have something from time to time? My mother sends me your magazine and I always enjoy it and often pass it on.

Best wishes to your good work.

Sincerely,

The Presence and the Power.

By RICHARD WHITWELL.

Truth is divine through and through: it changes not. So there is one Faith, one Church,

Within all faiths, all churches ..

But the False has no substance: it ever has to be maintained by thought: from moment to moment it changes, never remaining the same.

The true needs no outer support.

The False has to be supported continually, else it would fall to pieces; and when the Will that holds it together withdraws at the long last, it will drop into nothingness, the bottomless pit.

For evil was a lie from the beginning.
(The Cloud and the Fire.* page 17).

"In the beginning was the Word!" Let us translate thus: "In the Original (beyond-time) is the Word." And its expression is divine creation. For it is direct utterance from and of its Source, in its truth, its wholeness, its inviolability. It is the divine Life itself, in its forth-flowing, by very necessity of its own being.

Man falls back on that, and is restored.

Or is it that he is in the process of creation, which in the timeless is *Now*, which is immediate in God, realising which his destiny is achieved and his true *life* begins?

Nought is there but the Word, in very truth, and it is in man an inner priceless gift. It is original Truth, a hidden treasure, abiding his discovery. And it is lost in him, covered over as by darkness, shall we say? but that it may be found in him, and God be nearer, dearer to his soul.

Truth is timeless, and time will unwind, for man, when it is found.

For man will arrive, and be glad in the Joy of the ages, where life is known in an ever-presentness.

But what is time, other than in relation to man? And

what does life know of time, apart from man?

But life itself is joy, pure joy; and joy arrests time; it is a breath of freshness breaking through. "To the illumined soul," writes Mr. Hamblin, "the air is filled with laughter, and love permeates all." Wherever we

*The Cloud and the Fire, by Richard Whitwell. 2/6 net. The Science of Thought Press.

see joy in life we will find there an arrest of time. Therefore all the glad things of life dwell free from time, though we hold them in our time-consciousness. And what does a little child know of time?

Life itself stands in the timeless; it is only man himself, bereft of the pure breath of being, the inspiration of his spirit, who is poignantly aware of the passage of mor-

tality.

But "he shall know the truth, and the truth shall make

him free"-free in Life, for it is life itself.

Jesus expressed the purport of his teaching "that My

joy may be in you, and that your joy may be full.

Truth is enacted before man, in parable, every day of his life, if he have but eyes to see. Jesus, in his parables, unfolded the commonplace, revealing truth—the hidden meaning there, "if only," he pleaded, "ye have eyes to see, if only ye have ears to hear!"

All the time the greatest and the best is with us, and that which is nearest to us is awaiting our discovery—something infolded in ourselves awaiting freedom and release. And apparently we have to achieve an action, or attitude in which the whole self outflows. Therefore He calls us to His Service.

The glad final note in the Bible is a pæan of praise, ending in the words, "and His servants shall serve Him."

The Spirit stoops and breathes in the heart of man, and he arises a living soul; age drops away, and he sees life fresh and young and sweet. The soul looks out, perceptive, through all things, of God. And then, oh the great Peace!

"How great is thy peace, thou lover of God, How deep is thy joy, thou soul renewed. O peace how great! O joy how deep!

O sweet Light of radiant ways,

O glad Beauty of our days,

How great is thy peace, thou child of God."

Man journeys to this end, that in consciousness he may find himself there, in the Original, participant of the great Joy, knowing the glad Life, of which, on earth, the

resurgent Spring-tide is perpetual witness.

The Word of God is an inner light, and our scripture is that which it responds to, with answering truth. Yet it is an imprisoned splendour, till its full release, through contact with the quickening touch of a live wire. The great Love, the very life of God, is the energy pulsing through, when once the contact is made.

This definite contact is, apparently, necessary, as the very "power of God unto salvation," without which there can be no release, no deliverance, and till when the spirit is in prison, or in bondage—or, in truth, asleep. For the spirit in man is negative and quiescent, till the Spirit, active and positive, the Bridegroom, come to claim its own. And this active and positive element, bearing upon life, with quickening power, referred to, in the Bible, in various aspects as "the right hand of God," represents, at its highest, the office and the function of the Christhood. It is power operant, as from without, yet awakening and drawing to itself, power that is latent within. And in this manner the apostle speaks of Christ as being at the right hand of God.

It is a sustaining power, a support, a help, an intervening energy. "Thou savest by thy right hand them that trust in Thee." "Thy right hand upholdeth me." "The right hand of the Lord doeth valiantly." "His

right hand hath gotten thee the victory.'

Of it the so-called miraculous is the evidence. And yet it works in accordance with the Law, the one great Law of Good, whereby that which is original resurges through and manifests Itself at length. And to this end the Christ expression is necessitous, being the fulfilling answer to Nature, open and receptive to good and truth. It is the positive which balances the negative; unknown and unutilised perhaps, yet immediate and available where there is a contact, the spiritual touching, which is faith. It is power which, touching, awakens knowledge and realisation of the greatest Fact of all, the Presence of God, filling the universe. Instead of emptiness, fulness. Instead of life bereft of good, goodness overflowing.

It is in the absence of this that life stands bankrupt. But, through its incoming all things will be restored. And man will know, through experience, a new heaven and a new earth. "Ye shall see the Son of Man sitting on the

right hand of power, coming in clouds of glory.

Here is indeed support, and strength and stay, if man will but allow It entrance in his life. Till then he must make his own foundations, his own supports, his own proppings. But from that point there is the security of Life itself behind his life and his action.

There is then a dynamic of Life itself working in ac-

cordance with Law.

Science, until recently repudiating miracles as a contravention of law, is to-day herself performing miracles. And she does so by utilising power in accord with law.

And that is the way miracles always happen, and power is made to concentrate at a point. For there is also a spiritual Law encompassing all in oneness, by which the Divine draws all being unto Itself. It is in accord with this Law that the miracles of history have taken place.

The teaching of positive and negative is a flash, an illumination, an arousing call. Man goeth forth, ever

toward a richer response and discovery.

Of all this man has had hidden knowledge, and it has held the human heart to the belief in a better and a best, in spite of all sense-evidence to the contrary. It is his approach thereto which indicates, in time, his spiritual growth and unfoldment. Periods there have been when his belief has ebbed, and hope burned dim, when the world has made so great demand that the spirit has been quenched-for a season. But these times of so great darkness have preceded a dawning, a revival and quickened belief in the same. As light from heaven breaking, something has happened enriching our human life more than words can tell. When all has seemed lost, there is a flash-an inward illumination; life is seen fresh and new, and all things stand better than before. Therefore, from time to time, has man paused, in truth, and raised a Bethel, a stone of remembrance, saying "Surely God is in this place surely here is the gate of heaven.

Life has stood tip-toe with expectancy at such a time. "Surely now the greatest is at our hand." And that perception, made quick in the spirit of prophet and poet, has demanded, "Repent ye now, and turn from the unreal, for the Real is nigh: repent ye, for the kingdom of heaven is at hand!" And from lip to lip has passed

the message.

This Christmas season, even as we write, commemorates such a time, yea, the very time of times—a Birth, a splendour, a revealing, the Heart of God made known—when, in the Instant life withdrew its veil of sense, and

all was stilled.

It was the approach of something which had power to soothe and tranquillise, to subdue, to heal, to bless; something from which evil, and every malignant influence fled away. It was the feeling of a Presence good and wholly good, of the Real brought near, whose touching was pure magic—the very magic of truth itself, in presence of which every other kind of magic falls innocuous. It was the magic of life, utterly good.

And of it, how gracious the remembrance!
"Some say that ever 'gainst that season comes

THE PRESENCE AND THE POWER.

Wherein our Saviour's birth is celebrated,
The bird of dawning singeth all night long:
And then, they say, no spirit dares stir abroad;
The nights are wholesome; then no planets strike,
No fairy takes, nor witch hath power to charm,
So hallowed and so gracious is the time.'

(Shakespeare). In presence of That every superstition, and every night-spell dissolves away, as it were break of day, fear passes, evil is held captive—Love steps forth free, and Joy! A dark cloud has rifted, and heavenly strains are heard; angelic voices affirm harmony on earth as in heaven: peace and goodwill. Is it vision into the True and Real? Man believes, against himself, for a season. But the lover of God believes it all the time. Is it not the out-picturing of one, in deepest trust; the response of Life itself to man's highest belief? Was it lived and proved, Love to love responding, with power to eliminate evil?

"Little child, lovest thou, and trusteth thou in love? Then know assuredly that thou has nought of evil, but all of good to expect. Yea, if thou wouldst honour thy Father aright, thou wouldst look forward to the very best thy soul can devise. Thou canst not

expect too much of the One who is Love."

(Brother James).

In the knowing of the Presence the power of infinite Love encompasses the soul. The One Life is pure and present, good and wholly good; it is one Consciousness, God. Ever present, ever wholly Itself, its touching is

goodness manifest.

That knowing is our resource in difficulty, in danger, in perplexity, a very present help. Yes, when things are impossible, it brings in a new and radical solvent. To live truly, some say, is to live dangerously. But if we have this reserve to fall back upon, this goodness at hand, this blessedness? Will there not be a sense of ease in the action, in knowing that goodness and truth are working through. For where faith is present, the power and wisdom of God are at hand likewise.

'God is thy Breath, thou lover of God, Yea, God is thy Love, thou soul renewed. O Breath how blest! O Love how pure!

O sweet Light of radiant ways, O glad Beauty of our days,

How great is thy peace, thou child of God."
(Brother James).

If we had the simplicity of faith, would we not realise that even now are we the children of God, that even at this instant are we encompassed by a Goodness utterly good, by Truth that is utterly true, by a Love that is utterly love?

The prophetic outlook is not of future good, but of present truth, which, because God is active in His universe, is ever to be. "O taste and see that the Lord is good," cried the Psalmist, "blessed is the man that trusteth in Him." This blessedness is the Life indeed of which Jesus speaks, in the Fourth gospel. And it is experienced through faith, or childlike trust, whereby that live energy makes contact. This open power, this "right hand of God," is surely present, abiding its opportunity to work in and through our life, to Its own highest purpose, Its own richest issue. The gates of the present open to the lover of God, and he realises in experience here and now all that his soul has longed for, and desired. The kingdom of God is right at our hand for us to enter in.

"There is but one salvation for all mankind, and that is the life of God in the soul." (William Law).

Victorious Living.

WHEN faced by disaster, not only stand firm, believing that you are sustained by all the power of the Infinite, but examine yourself, trying to discover what lesson it is that you have to learn. On no account pity yourself. Do not blame fate: do not look upon the disaster as evil, for it is only your highest good. Stand firm; learn the lesson which the painful experience has to teach, and you will never have to pass through the same trouble again. When once the character has been built up and strengthened to such an extent that you do not care whether the trouble comes again or not, you are free. "Unto him that hath (who develops and strengthens his character) shall be given, and he shall have more abundance: but whosoever hath not (who will not develop and strengthen his character) from him shall be taken away even that he hath (his character will weaken and depreciate.")
H. T. HAMBLIN in Fundamentals of True Success.

Francis Schlatter—Healer.

By JEAN SILVERLOCK.

PART I.

How quickly are the great and good forgotten, when once they have passed out of human sight and hearing, or have ceased to interest the fickle world which, in its feverish unrest, and thirst for excitement, is ever seeking, like the Athenians of old, for "some new thing." Whether Francis Schlatter really possessed any claim to be called great—even a great healer—may be a matter of opinion. Undoubtedly he was a very successful one; indeed his successes, if they can be thus described, were phenomenal.

As regards his goodness, however, not a single person who ever stood in the presence of this wonderful and wonder-working man, and watched him, as he ministered to the sick and suffering, with such tender compassion, could possibly deny it. There was evidently so little in his very simple life, as he openly lived it, to observe, that critics found literally nothing to say. Almost countless, too, are the testimonies, voluntarily given, in proof of the marvellous power manifested by this consecrated

worker in his healing ministry.

"From two thousand, to five thousand people a day"—it is recorded, of all ages, creeds, races and social conditions, crowded to see this simple devoted man who, by abandoning himself utterly to the guidance, inspiration, and use of the Holy Spirit, had gained, or been given, an amazing power to heal ailing flesh—to give sight to the blind, speech to the dumb, suppleness to the palsied.

"They did not come," added the reporter whose statements I quote, "because they believed he was Christ—not that exactly, in any case, perhaps, and not that at all in most cases, certainly—but because the memory of Jesus Christ has left a basis for rational faith in such works. It is impossible for any mind but one embittered by bigotry, or debased by licentiousness, to question the purity and unselfishness of his spirit. The modesty of his way, and manners, his perfect humility and earnestness, and his utter self-surrender to the Holy Spirit, must inspire in all a prompt respect, a profound interest, and sincere approval. To question his mental condition is quite another matter. It is important, however, to em-

phasise the point that, barring the claim that he was Christ reincarnated, his presence made upon me, and, I think, upon all, the impression of an extremely simple, but perfectly sane, and intelligent mind. This healer continually used the expression in describing the schooling through which he had gone for this ministry of healing:— I had to do this, or I had to do that. Judicious enquiry, however, shows that this 'had to' was not exactly a command from objective 'voices,' such as directed Joan of Arc, but was simply a subjective impression of the Will of the Holy Spirit. This will be easily recognised as only a slightly exaggerated instance of a religious phase, common to all who surrender the personal will, in any great measure to the guidance of the Holy Spirit, as distinguished from those who try to govern their conduct by reason or principle, solely.

"While the cures effected by this deeply interesting being are innumerable, unquestionable, and in many cases surprising, it would be an outrage upon truth, and upon the man's simple and modest claims to say that there is anything miraculous about them. Not all cases are cured, or even appreciably alleviated, and none are cured instantly, though many are alleviated almost instantly. The cure is usually gradual, as the faith comes. When relieved, and sufferers thank him (for he never takes money) he says to them all, 'Don't thank me; thank the Heavenly Father. Put your faith in Him, not in me. I have no power but what He gives me, through my faith in Him. He will give you or anyone the same, if you ask Him.' There is no clap-trap, no affectation of mystery, no effort at notonety, in this man's doings and

sayings.

A gangway has been erected so that but one person can approach the Healer at a time. He comes out, and standing at one end of this gangway, in full sight of the crowd, receives each one passing through, and without asking questions, seizes the individual's hands in his own crossed hands, for a longer, or shorter period, nearly always closing his eyes, or raising them heavenward, and muttering a brief prayer or a silent supplication for Divine Assistance. He stands there, hatless, and without a coat, six hours every day, treating the afflicted. Some come day after day, and stand in the crowd in the street, until they are able to reach him. Often, at dawn, there is a crowd gathered in front of the Cottage in North Denver, a suburb of the city where Schlatter is the guest of a man whom he cured of deafness before he came to Denver.

Before dismissing the multitude, each morning and afternoon, he goes down among the carriages and treats the afflicted who have wished to be healed by him, but are unable to approach him by the gangway. His manner is serene and sympathetic and he affects no singularity whatever on his person, save that he wears his abundant hair, parted woman-fashion, and falling in long curls over his shoulders. This gives to his face, in repose (but only in repose) a striking resemblance to many of the favourite pictures of Christ, and this probably affects the imagination of many. The crowds that stand about all dayseldom fewer than 1,200 to 1,500 persons at a time-are all earnest, even those who are only earnestly curiousand as reverential, as at a church assembly. solemn, impressive scene, to which the noble glories of the great Rocky Mountain range, visible in the near perspective, form a fitting background: . . . Many weep. Fathers come with crippled children in their arms, mothers with pining sickly babes at their breasts. pathising people part to right and left to give them place. You see the flush of wondering hope upon their faces, as they advance, their throats swelling with emotion that almost chokes them, the tears ready to fall-plainly expressing the thought—"Ah! if this man should be indeed the dear Christ Who said. Suffer the little children to come unto Me.

But no, this is not the Divine One, Who wrought His Kingly mercies, by His resistless Word. This is but a poor, simple, unselfish brother, who has gained some small, incomplete measure of the Divine Power, by sur-

rendering himself utterly to the Divine Will!"

Such is the printed report and opinion of the journalist, FitzMac, of Denver—reprinted from a Chicago publication—and yet, such was not the view of Francis Schlatter's mission and personality held by others who knew the Healer far more intimately, and saw and watched him from day to day. It is interesting to compare this report with the account given by one who, questioning Schlatter in deep anxiety of mind, asked him:—

"What is there of truth in this claim that you are the

Christ?"

"I never claimed that I was the Christ," replied Francis. "My mission is to heal. When the question, however, is put thus straight to me, I have to answer it, otherwise I never say a word."

'But tell us plainly are you the Christ?" asked the

same individual.

"I am," promptly responded Francis.

"But what proof have you of the fact? How can you pretend or venture to say that you are the Christ, the Son

of God?"

"I have plenty of proof that I am the Christ," replied ancis. "Four persons have seen the proof. Three of them are Mexicans. I have proved that I am Christ by my works. Some people say to me, If you are the Christ, why don't you cure instantly?' The Father does not now want it that way, but the blind will see and the deaf will hear. . . . but as regards proof," he added dreamily with a sigh, "what would be the use of giving proof? People wouldn't believe, because they wouldn't understand. I don't ask them to believe, but if they question me, I must answer. If they don't believe me, that's their business. People coming here to see me, can't always see me, but the mere fact of their coming is enough. The Father puts a force to work that cures or can cure them. For instance, in New Mexico, a person wrote me a letter, from Santa Fé, asking when and where he could see me, to be healed. The letter was never mailed, but the person began to get better, and the letter reached me later on. The wish to be cured, and the belief that I could cure him set this force at work. These people can just as well stay at home,' he declared. If they only wish in good faith to be cured the Father will cure them, without their seeing me Whatever power I have the Father gives me-else I have With Him I can do all things. Of myself, nothing. If he doesn't want me to heal, I can't heal. I must do what He wishes, obey His Wish and His Will in th smallest particular-and in this I have never failed." As the Healer thus spoke, his voice grew solemn and eloquent. The broken Franco-German accent and the low-spoken words made the scene impressive as he con-

"No matter what was ahead of me, when He told me to go I went; when He told me to stay, I stayed; when He told me to lie down by the roadside, for days I re-

mained there.

"As I understand you then," persisted his questioner, what you mean to say is not that you are really Christ, the Son of God, but that you possess from the Father a power that is not given to other men."

But Francis replied gravely: "In answer to your question as to whether I was the Christ, I told you plainly I am." That is the answer Jesus Christ gave. He is

the Father. I am the Son. Only the power that the Father gives do I have and use."

Such was Francis Schlatter's own statement, and never once, in spite of his intense personal humility, was he ever known to modify it. What he meant was clear as daylight—but then he was a firm believer, or became one, in reincarnation, which he frequently affirmed was, in his opinion, "the golden Key to all mysteries." This belief he probably acquired after leaving Mexico, where he had long sojourned, and coming to America, where he no doubt came into contact with many theosophists and orientals of whose philosophy this belief in reincarnation constitutes the fundamental raison d'être.

In this short sketch of the life of Francis Schlatter, however, it is not my intention to discuss his religious views and beliefs, his political opinions, or his humanitarian ideals, but to record, as simply and truly as possible, his deeds, his sayings, and the impression he undoubtedly made throughout the three short years of his public healing ministry, on the minds, not only of those who received healing at his hands, but also on the greater number of curious, incredulous on-lookers who came to scoff, but remained to pray. In my next article I propose to give various instances of The Power he was permitted to employ, and which he never once claimed as in the slightest degree being his own in spite of the fact that he declared he was truly the Christ. To those who, in an unprejudiced spirit, make a quiet study of his life, I feel sure that the child-like simplicity of this undeniably wonderful healer, will appear as the most convincing proof of the genuinely divine-inspired character of his mission. When asked one day by a listener in the crowd: "Mr. Schlatter, please tell me what you say when your lips move in prayers, that are, to us, inaudible?" 'I pray the Lord's Prayer," was his reply, "it is all one needs. You may use forms of your own if you wish to do so, but the Lord's Prayer is all that I use.

(To be continued).

EDITOR'S NOTE.

Having read the above I feel sure that Schlatter had no intention of claiming that he was a reincarnation of Jesus Christ. His claim was a mystical one, doubtless. As our Quaker friends say; "The Christ within is the Christ of History."

The Woman's Page.

THE FIVE "TALENTS."

By MINNA BLUEBIRD. Editor of The Bluebird Magazine for Children.

In our last chat we considered the question-"Should Wives Work?", from the young Motherbird's point of view. And, as we mentioned then, the same query, arising in later years, takes on a very different aspect.

The time comes (all too quickly) when the safe, sheltering, little ring-o'-roses home-circle no longer satisfies our children, or gives sufficient scope for the expression of

their growing powers.

Being the contradictory creatures that we are, we allow the Bluebird fairies-Princess-Pride and Ruby-Regret-to sing a descant in our Think-boxes. The result is mentalmincemeat, with attendant heart-twinges. But the fact remains that the period of

"Tying baby sashes, fitting baby-shoes, And stringing pretty words that make no sense, And kissing full sense into empty words,'

is over. In quiet moments "Ruby" tries her hardest to howl solos, but we also try not to let her, for if we have fulfilled our one main responsibility, there is Peace in our hearts. So much of it that Queen Lovelight hangs a magic "Full House" Card on one of our outside aural rays, and all the little Fear-Shadow-Imps and Foreboding-Goblins turn away with disappointed sniffs.

In the February Bluebird "Open Letter to Parents" this main responsibility is mentioned, so we need not repeat. We can draw up imaginary chairs, and consider our sister-woman, little Mrs. Middle-Age.

Her children have left, or will soon be leaving school. Her unstinted love they need more than ever-but-they no longer need quite so much of her personal tending. At last, a small but thrilling ray of Freedom shines across her path.

Through the quiet years she has been upheld and strengthened. From the doing of the seemingly humdrum tasks she has filtered for her soul a new spiritual quality, which permeates her Being with an inner fragrance. In spite of some misgivings, she now feels free to pray the

old prayer in a new and different way: "Lord, what wilt Thou have me do?" And because she has learned (in those un-noticed years) not "to plan first and pray afterwards," but "to pray first and plan afterwards," she will get the right, the one and only answer. She will find the mission of her incarnation.

Motherbirds, we are just trundling along the Path together in friendly fellowship, and I want to pass on this

little message.

If he could, old Frumpy-Grumpy-Tradition would tie a floppy little label round the neck of every middle-aged woman. He would write thereon: "Best years of life passed and gone for ever. Too old at forty. 'Preserve your strength.' (As if we were pickles!) And a few

other hoary die-hards.

It is up to us to snip off that silly little label and drop it down the nearest drain. The Business World may—or may not—want us. Of that I am not competent to speak. But this I do know. The New Age World wants us, and wants us badly. 'The harvest truly is plenteous, but the labourers are few.' By now, we should have gleaned from life a little Wisdom, a little Knowledge, a little Patience, a little Love, a little Vision. Five little 'talents.' Not the shekel-weight talents of Bible days, but the very 'talents' needed now in the New Age Vineyard.

In the old "Story" we read that "he that had received the five talents went and traded with the same, and

MADE THEM OTHER FIVE TALENTS.

If we care to hear the cail. 1929 holds a new challeng for every one of us. The challenge to USE the talents we have gained in our years of home service. To offer them in the New Age Service, and by so doing prove that we are ready and receptive for new ideas, new joys, new tasks, and new powers.

Will it be worth while?

"And so he that had received five talents came and brought other five talents, saying: 'Lord, Thou deliveredst unto me five talents: behold, I have gained beside them five talents more.'

"His Lord said unto him, 'Well done, thou good and faithful servant; thou hast been faithful over a few things. I will make thee ruler over many things: enter thou into

the joy of thy Lord.'

Make not your thoughts your prisons.

SCIENCE OF THOUGHT REVIEW.

"Not a Sect."

By KATE SIMMONS.

WHEN the writer read the above title and the statement beneath it (on page 696 of our Review, the December issue), she was rejoiced to find therein the expression of principles which have often been taught, but in so far as one has known, are rarely practised. The writer was reminded of a book she once read on "Cosmic Consciousness," which in effect said that mankind will one day outgrow man-made laws, codes, creeds, cults, and dogmas, and, instead, become obedient to Divine Laws and Principles, as if God and His Will for the good of all life, will be known directly by each individual, and obeyed by him. Hence, universal order will be established, each man living from his own interior illumination and perceptions, all conscious of the Divine Presence in their hearts, this being a transcendental state of happiness called cosmic consciousness. Thus the Divine Law and Order are to become something tangible and definite, even as scientific and artistic knowledge, principles and their application to life are at present tangible to us; or, as explicit as music and the talent for it; but, as an all inclusive way of Divinity, and the universal consciousness of it from free choice-never as libertines, or the pursuit of ways that are egocentric or anti-social. But, the practice of this consciousness does not seem easy for us, we all believe in the Omnipresence, and the universality and oneness which must express it, but this fact seems so sublime, and far removed from our everyday comprehension, that when we come to work the theory out in practice, we seem unable to find a tangible way of doing so.

For, directly we believe a thing, and find others of similar faith, we then desire to organise, to come together, and teach and share that which we believe is true. In fact, we begin to desire that the whole world shall enter into the truth we have found, and that a collective expression of it may come about in organisation. Thus, personalities begin to play their part, and principles and rules are established. Some lead, others follow; some strive for leadership, others strive for favour with leaders. All these are inevitable aspects of human organisation, as we know from experience, and the letter becomes more important than the spirit; indeed this is

difficult to avoid, since if organisation is to serve its purpose, it must be well done, even as any other work

should be well done.

Thus, when an "inside" is established, an "outside" has also come about, composed of those whose faith has other modes of expression. Divisions and separations follow, and superiority and inferiority are felt, because some believe they have the truth, and that others lack it. We can illustrate the way of organising spiritual faith as comparable to a group of people who, desiring the sunshine and air, build a large hall, spending their time there, listening to long lectures about the nature of sun and air, instead of going out in it, for the enjoyment and health of mind and body.

Some of us say: "Yes, but if there is to be no organisation, how then am I to meet and know my fellow companions in the spiritually communal life of being led by

and following the Spirit?"

If we are really ready to take this step, then we are ready to accept all mankind, as our spiritual companions, and, if we at first lack anything in fellowship, we shall find the emptiness filled to over-flowing in the conscious-

ness that humanity are one, even as God is One.

All truly natural things are universal; we do not or cannot organise sun, air, times, tides and seasons; these are independent of persons; we only participate in the good and use of them as best we can. So also we cannot organise the true or Divine Law ruling life, or establish the true or Divine Order of life. These are already existent for all eternity; but, we can find them by coming to what is called the Christ consciousness, universal or cosmic consciousness; these are but terms denoting states of mind or soul, and, always this true consciousness takes us beyond the limits of any organisation, or tradition, built up by human minds, ways, and methods, right into the life which is always in the Omnipresence.

How good it is then to find this way, and to know those who speak of this way. Here again we say: "but apart from organisation we cannot know this way and these people!" When we analyse this thought, we see that it immediately takes us away from the essential truth, that in all the real facts and experiences of life, we are led and illumined by the Spirit, and not by persons. The Truth is always available, and if dwelling in this consciousness, doors open, and relationships come about, which achieve far more than human system ever organ-

ised can accomplish.

We do not systematise the love we feel for our friends; this just happens as an event, or comes as a gift. So also, all divine happenings are inevitable, and independent of man's ways; we cannot organise them into being, they come about naturally, easily and inevitably, and we find ourselves participating in something which seems as if it always has been, and always will be. Thus we find that divine messages, and our spiritual companions, enter our lives irrespective of sectarianism, that they are not ways of personality, where one is raised up and followed one day, and cast down another, but the way of divine completeness, wholeness, and oneness, where nothing is claimed for persons, and all for God, or Good Itself. This consciousness is not continuous at first; we find that it comes to us only in gleams; but, when once found, no other way is possible. We then can worship God anywhere and everywhere, with any man or with all men. We find also that this consciousness frees us from human dominations-from dominating or from being dominated -increases self-government in all individuals, causing usall to be more accessible to the leading of the Spirit. Thus, each gains his own freedom, and brings the world nearer to peace and unity.

We can all have true and unlimited fellowship, if regarding all men, all living things, as fellow members.

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in the Divine Organisation of Life Itself.

THE MENTAL AND SPIRITUAL CAUSES OF SUCCESS.

ALTHOUGH success in life has to be accomplished by effort and action, this outward striving is only the visible part of the complete process of achievement. There is an inner and outer side to everything, and, in the case of successful achievement, the inner, although useless without the outer, is the more important. There is an inner world of "cause," and the outer life is its effect. If the cause" of our life is at fault it is little that we can do in the outer life to correct it. Indeed, it is impossible, nomatter how we strive, to alter in the outer life of effect that which is due to wrong work in the world of cause. First in the Unseen, then in the seen-this is the Law. Whatsoever a man soweth, that shall he also reap. All is cause and effect. What you sow in your thoughtworld you reap in your outer life. You reap success or failure outwardly according to what you create inwardly. H. T. HAMBLIN in The Fundamentals of True Success.

SCIENCE OF THOUGHT REVIEW.

A Man of Faith.

PASTOR RICHARD HOWTON.

By THE EDITOR.

RECENTLY a book was sent us for review, but it is of so remarkable a character, or, to be more exact, it described the life-work of such a remarkable man, that instead of a mere review, I feel constrained to write one, or two, or more articles on it. Even then it is guite impossible to do the book justice, so that those whose interest is aroused, are advised to procure the book, and read at their leisure, all about this most wonderful servant of God, who began life in such a humble way, and yet was called to such a glorious ministry. The title of the book is An Apostle of Healing, Being Studies in the Life and Work of Pastor Richard Howton, and the author is Mr. Hector Waylen, who is an accomplished writer, well qualified for the task, which he willingly set himself, at no small sacrifice, I imagine, and which he has so successfully accomplished.

To me, this book is of especial interest because it is an account of a life that extends into our own day, for it is only recently that Pastor Howton passed on at the age of 73. Did I not know that all our ways are ordered by the Lord, I should greatly regret and lament the fact that I never heard of this good and great man of God until the other day, when this book came into my hands. How eagerly would I have gone to him in the days of my suffering; and afterwards, how gladly would I have sat at his feet to learn wisdom, from one so wise, so experienced and so specially endowed! But it was not to be.

and so I must rest content.

It seems so strange that this remarkable man and his wonderful work should have been in existence for something like fifty years, during which time hundreds and thousands were blessed through his ministry and faith, and yet neither I nor anyone whom I know, has ever heard of them before. But the author of this book, Mr. Hector Waylen, was more fortunate or blessed, for he came in touch with Pastor Howton in 1905. He was for some time resident at Pastor Howton's "Home" at

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Glossop, so that he was able to observe closely and personally, the work that was being done, and to gather information at first hand. This makes the book much more

valuable than would otherwise be the case.

Richard Howton was born at Clowne, a small village about twelve miles from Sheffield, on the 6th of March, 1855. His father was an estimable man, a one-time soldier and then an under-steward on a large estate, while his mother was a fine woman of strong character, who had been converted in a Methodist chapel.

Richard grew up healthy and strong on a diet of brown bread, oatmeal and milk, for they were a poor family. He became a chorister in the Parish Church at nine years

of age, and remained one until he was seventeen.

At the age of six young Richard Howton was put to work bird-tenting from 6 a.m. till 6 p.m. daily for the sum of one shilling per week. After two years of this he

went to work in a brick-yard.

Next he entered a colliery as a driver. He then supplemented his earnings by singing in a local tavern for 4/- per week. This led to pugilism, in which, owing to his powerful physique and quickness, he became expert and, locally, well known. Even Sunday afternoons were given up to this new form of adding to his income.

However, Richard could not always successfully avoid the police, so the time came when he found himself in a prison cell. Here his mother's prayers must have followed him, for a tract was handed to him, which was as the voice of the Spirit of Truth calling him to a new and consecrated life. He now became an earnest seeker after Light, and, in a small meeting held over a carpenter's shop, he found it. Let me quote the author as to what followed. This extract will show how great and genuine was the change that had taken place in young Howton's heart: "For three days Richard Howton neither ate nor slept. He was living in a world of joy unspeakable and full of glory. Life was lit up with new hope, and all things were in process of becoming new. After these first experiences he was eager to tell out the glad news of what the Lord had done for his soul. He did so in an open-air meeting very soon, but at first his old com-panions did not credit his conversion. 'What is the tip for the next horse-race?' they asked. 'Believe in the Lord Jesus Christ and thou shalt be saved!' was all the answer they got!"

Richard Howton, who was now twenty-three years of age, speedily showed evidence of a changed life and

transformed character. He became an inspector in the mine at a wage of six pounds per week; no mean sum in those days (1878). He also started preaching for the Primitive Methodist denomination, with surprising results, the chapels being filled to overflowing, and many desper-

ate characters entirely changed.

In spite of this, however, he felt the need of a greater power. So one day he determined to find it. He shut himself in his room determined not to leave it until he had found it. This came to him, as he had firmly believed it would. "He was thrilled from head to foot, and went forward thereafter in his work, with greater efficiency, and with a sense of insight and illumination

which never left him.

In 1881 Richard Howton got married, after which he sought further education both in secular and religious subjects. He gave up mining and devoted his whole attention to religious work. Later he was stationed at Nuneaton, where he worked with the Rev. Michael Baxter. At this time while sitting in a field, reading The Acts of the Apostles, he felt called to the ministry of healing. He was soon to receive proof of the genuineness of the 'call," for "On his way home he met a young woman who was suffering from a very large tumour growing out from the side of her face. Asking her if she thought the Lord meant her to have this tumour all her life, she replied that the doctor had said that if it were operated upon it might leave her in a worse state than she was in This young woman was one who had attended his services, and, reading to her from the epistle of James (v. 14), he asked her if she had any oil at home. She said she thought there was a little sewing-machine oil somewhere, so they went to the house. 'I suppose,' said Howton, 'that will do-and I shall have to be the elders.' He prayed with her, and anointed her in the Name of the Lord Jesus. In about five hours this great tumour was reduced to a small swelling, and within four days it was completely gone. It may be added that, not long after this occurrence, the young woman got married. Various visions and revelations came to him also at this

period of his life, indicating the nature and manner of his future work. In one of them he was shown a flag with the word VICTORY written upon it, in red letters. He was told to wave this flag over everyone with whom he

should pray.

In September, 1884, Richard Howton settled in Glossop. In ten months 133 persons came for healing. Those

who had crutches saw them broken into firewood before their eyes, and always God honoured this young man's faith. But his faith was often tested in other ways. He had given up his position in the mine, together with its substantial wage of £6 per week, in order to work for nothing at all. He received no salary, and also made no charge for healing. Donations sent unsolicited by those who had recovered, and others, were accepted, but, for a long time this precarious income did not exceed nine shillings per week, and of this two shillings and ninepence went in rent for the small cottage in which he and his wife lived. The following extracts will show how this great man of God met these tests, and how gloriously he conquered. It was through this apprenticeship that he was prepared in faith, courage and experience for the work which lay before him. Please note the splendid part that Mrs. Howton took in this great struggle. The extracts are as follows: "On one occasion we were very short of money. Mrs. H. and I ate the last bread at breakfast that we had in the house, and we had no money to get any more with. After breakfast we read our morning lesson which was Mark xi. . . . 'And Jesus, answering, saith unto them, Have faith in God.' I said to Mrs. H., 'That is just what the Lord wants to teach us this morning, to have faith, and to trust Him for dinner." At 10.30 a.m., Mr. R., a friend of ours, came in and walked right past me into the other room, with a hamper under his arm, which he left with the words, 'The Lord has sent you this.' It contained two large brown loaves, eighteen pounds of flour, and other things."

On another occasion, when going my visiting round, I went into a house where the children were crying for bread, and the dear mother had no bread to give them. I then looked up to God in prayer, and said, Thou hast sent me here for some purpose. What is it, Lord?' And He soon told me to give the mother of these children sixpence; and at this time I had only eightpence in my possession. So I gave her the sixpence; and after reading the Word of God. and praying with them, I went down another street, and entered another cottage where an old person lived, and she also was very poor, and had nothing to eat in the house. So I again looked to the Lord in prayer, and said, 'Now Lord, teach me what I must do here,' and I received the answer, 'Give the woman the last twopence, and I will repay thee for it.' -I gave her the twopence, and then left the house. But as I was going down the same street, a woman called

A MAN OF FAITH.

after me, and said, 'I want you, Mr. H'; and gave me a shilling, saying, 'I wish I could give you more, but use that for the glory of God.' Thus the Lord sent me my eightpence back again, and fourpence more to it for

trusting Him.'

"At one time when he had only four shillings and eleven pence left, he was told to send four-and-six of it to a certain old man—a faithful old soul who lived in a village near Sheffield. He did so, and as it afterwards appeared, this sum just saved the old man from being turned out of his cottage, the rent for which was then due, but which he would have been otherwise unable to pay. Meantime, unexpected donations supplied needs at Glossop."

"Praying for money, for a certain object, on another occasion, when he had only ten shillings left in the savings bank, he was told 'not to ask for what he had got, but to give that." He took it out and gave it away: and

in a short time came a cheque for fifty pounds.'

"One day a ragged man came to the door, saying that he could get no work because he had no shoes on his feet. Howton gave him his worst pair. Only a day or two later, a woman came, saying that her husband had had work offered him, but had no boots. The Pastor gave him the next best pair, but he had to stay in for seven hours while the third and only remaining pair was being mended. After that he went out and met a Socialist who began to upbraid parsons for doing nothing. Look here, said Howton, 'I've done a thing this week I don't think you would have done.' And he told him. 'Was that Socialism?' . . . The man laughed, and said it was."

This must conclude this part of our review of this most fascinating book. Most of our readers, we feel sure, will want to procure a copy for themselves. In closing let me point out that all this time, during all these trying experiences and trials of faith, Richard Howton was fighting his way to liberation and freedom. As we shall see in later articles, he succeeded. He entered into that stage of knowledge in which he was as certain of God's supply and abundant support in all things necessary for life and the upkeep of his work, as he was of a sufficiency of air to breathe. But he did so because he never faltered. He succeeded because he obeyed the call of the Spirit and never held back. If we are to find liberty in the matter of Divine Supply. we, too, must pass through an apprenticeship, and be faithful to the Divine leading.

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Having once put our hand to the plough we must never turn back.

The title of this book is An Apostle of Healing, but it is the record of the life and work of a man of faith who really lived a life of faith and utter dependence upon God, especially in the matter of the supply of his daily needs and those of his wife, his home, and his philanthropic work. During the forty and more years of his pastorate at Glossop he refused to accept a salary, although entirely without means of any kind. How wonderfully his faith in God was vindicated will form the theme of succeeding articles; for the way God delivered Richard Howton financially was no less wonderful than the cures which were wrought through him, by the Spirit.

THE MESSAGE OF THE WIND-SWEPT PINES.

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By M. O. K.

A long, low, throbbing sound comes from afar Which gently stirs, and softly passes o'er The fronded branches waiting, bending low, Responsive to its music and its power.

Swift vivid flames are mounting in the sky, The west ring sun, gold-crested dipping down Is flooding bark and giant stem erect With molten copper glory all their own.

Deepens the tone in its enfolding swell, And murmers, floating down the rose mist stair, To deep hid root which yields its living sap, And fills with fragrance all the sun-kissed air.

Too soon the wave of music passes on, Upon fresh throbbing life to spend its will; Yet on the list'ning ear again there falls That long low sound of deep vibrating thrill.

So. Spirit wind, sway me with soft caress. Come, sacrd Flame, through my whole Being sweep, Till filled with Life Divine I upward press, And every hidden spring shall Godward leap.

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Questions and Answers.

By THE EDITOR.

Q.—I have done everything possible. I have thought this way and that, I have declared the Truth, I have denied error and have affirmed its opposite, in fact I am quite worn out, and my affairs are going from bad to

worse, but what else can I do?

A.—You have unfortunately been trying to do everything yourself, instead of relying on the Spirit, and instead of allowing Truth to demonstrate itself. You have also been using the human mind instead of turning to the Mind that it infinite. You have thought that deliverance could be, and had to be, wrought by your efforts and mental activities. Instead of all this strain and effort, which only intensifies life's troubles, you should seek the secret place of the Most High. "He that dwelleth in the Secret Place of the Most High shall abide 'neath the shadow of the Almighty." Instead of trying to "think" everything into a state of "rightness," we should leave off thinking, and instead contemplate God and His perfection, love, order, beauty and harmony in the Silence, or secret place. All the disorder of life is due to human thinking and willing. What we have to do is to get back to that "ground" which is and was before all our thinking and willing began. Thus a new life becomes possible, for we start anew, at the very springs of life, before disorder begins. But we cannot do this of ourself. We cannot create perfect life and order, in spite of all our attempts at right-thinking. But we can allow God, through surrender to His will, and a continual re-adjustment to it, to express His Divine order through us. It does not matter how tangled up our life may be, nor how hopeless it may seem, nor how impossible deliverance may appear to be, there is nothing difficult to the Mind that is infinite. All that we have to do is to come again and again into the Secret Place, calmly resting there, allowing Divine grace to melt all the disorder of our life and to bring order and harmony, beauty and love, and all that is desirable and lovely into its place.

When we meet God in the Secret Place, in this way, ceasing all our human thinking and willing, but allowing God's will and order to have their way with us, our life becomes plastic in the hands of God. What to man is utterly impossible becomes easily possible of achieve-

ment. Mountains of difficulty are moved into the sea of oblivion, while all that we need for a perfect ordering of

our life comes to us, just at the right moment.

The perfect Divine order is always seeking to impress itself on our life, and to manifest itself in our affairs. When we stop willing and thinking, keeping ourselves, of course, positive towards all powers and influences except God, towards Whom alone we allow ourselves to be receptive or negative, and when we allow ourselves quietly and calmly to contemplate Reality and the Divine Order, allowing the Harmony of Heaven to sink into our very soul, then life becomes plastic, and the Divine order can appear.

The error into which we are liable to fall is to think that we have to put things right; that we, by our right thinking, can put our life right, or create perfection and order. The truth is the reverse of this. The Divine Perfection already is, it has not to be created. It is the Divinely normal condition and it is the Reality. All disorder is a departure from the Divine order, therefore the only cure for disorder is for us to get back to the Divine order, and become so plastic to the Divine will that it can become manifest in expression in this life that we know. By getting back in this way our life is created anew, not by us, but by the Divine idea concerning us being allowed to manifest, for our life is perfect, as it is imaged in the Mind of God, for this Mind can image nothing that is imperfect.

God thinks and wills, and perfection is expressed. Man thinks and wills, and imperfection and disorder are expressed. The only remedy is for man to get back to God, so that the Divine thinking and willing may become expressed and manifest in human affairs. This was the mission of Jesus Christ—to bring us back to God and Perfection. "Be ye perfect, even as your Father in

Heaven is perfect.'

Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

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Proverbs iii, 13, 14.

Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.

The Importance of Thought.

By ARTHER F. G. FLETCHER.

A VERY wise man said "As a man thinketh in his heart so is he," and a little consideration will go to prove the truth of the saying to a far greater extent than most people imagine. There can be no doubt that the character and colour of the dominant thought in the mind is responsible not only for the outlook upon life but for the general health and happiness of the thinker. The miserly look, the greedy or lustful expression, the dyspeptic appearance, are all justifiably associated with a certain stamp of thought. That they are created by the thought can hardly be in doubt. "Why do you look so unhappy?" is a question which is often asked, and only the exceptional person is able to mask thought by an expression which belies it. For most of us the look upon our faces betokens very much the nature of our thoughts. Thought then at least is able to make a change in appearance, but change of appearance will not alter the thought. We can feign misery by pulling our mouths down at the corners, but unless we persist in the habit it will not make us miserable, but if we are miserable most of us will not be caught with a cheerful expression. Anyone with a consistently happy series of thoughts will look happy, and if he finds himself discontented and miserable, and can be persuaded, or persuade himself, that he has small reason for being wretched, very soon the expression on his face will change. It is the change of thought which works the transformation of features. Now if the liver is not functioning correctly a dis-ease will be experienced throughout the whole body, and there will be associated with it, perhaps, a loss of temper and an unhappy facial expression; judgements, at such a time, will be warped, and sharp words may follow without rhyme or reason except that we feel like To most of us in such a case it has happened that when we felt least in tune with our surroundings, something has turned up to give our thoughts a more optimistic turn, and strangely we have found our megrim pass away, as a fog before a refreshing breeze. "A hearty laugh doeth good like medicine," and we have proved it so. A change of scene, a cheery visitor, a side-splitting farce, or anything which would serve to change the colour of our thought, and we are ourselves again. This points to the probability that the liver complaint was the direct result

of some unhappy thought, since by a happy thought it can be cured. The chemistry of the body is a very mysterious thing; the re-actions which take place, though in a way like those which may take place in a laboratory, are in another way quite unlike. Persistent reverses in fortune which tend to lower the tone of the thought and inhibit hope, are frequently followed by a physical break-No specific disease may be present in any of the organs of the body, but the whole tone has been lowered by the adverse experiences which have engendered depressing thoughts. If the thoughts had remained healthy and hopeful, there would have been no breakdown in health. Here, beyond doubt, worry has been responsible for interfering with the normal chemical re-actions of the body, and illness has ensured. So thought plays an important part in the chemistry of the body; indeed it is impossible to deal with the chemistry of the body without taking thought into consideration. To diagnose a case of sickness correctly, a doctor should be acquainted with the tone of the thought of his patient. Often a skilled physician will purposely lay himself out to become the friend of his patient for this very reason, so that he may discover something of the nature of the patient's thoughts. A dyspeptic patient will frequently respond to the optimistic suggestion of his physician that some medicine, which he-the physician-knows to be nothing but coloured water, will put him right in a day or two. If the patient believes him, i.e., accepts the thought and begins to anticipate health, then the result which the physician predicted will follow: but if in the patient there is a stubborn pessimism and an overwhelming self-pity, then the suggestion will not penetrate and the medicine will not cure him. It is not suggested that there is no value inherent in any medicine, but that the efficacy of medicines depends very largely upon the mental attitude of the patient towards them. An aperient will cleanse any system from accumulated poisons, but all the aperients in the world will not cleanse the mind which by its peculiar temper is constantly creating poisons in the system. Hence many cases prove stubborn to all known medical treatments, and some, because of some thought or belief which has proved strong enough to penetrate into the mind, will yield to what is called a "quack" remedy or religion. The cure is in the mind, and no cure which failed to operate in the recesses of the mind could prove effective.

It would be interesting if it were possible to discover the exact chemical effect of each different kind of thought.

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How if it were discovered that different classes of disease were the direct result of corresponding types of thought? If it is granted that thought has a physical effect, there does not seem any a priori reason why it should not be possible. Witness a girl blush at the mention of a name, see a man blanch at the suggestion of disaster-why does one thought make the blood rush to the face, and another make it recede? Why will perspiration break out all over the body when one is faced with a terrifying situation? The physical effect of thought in these cases is very well known. Several instances were recorded in the war of men dying of fright, thinking they were shot when nothing whatever had touched them but a thought. Most of the shell-shock cases were of this class. Men came into the hospitals unscratched but trembling from head to foot, or completely insane; only an overpowering thought had been at work on them; truly physical danger was responsible for their condition. If they had not been capable of thought they would have been as unaffected as a tree or a house which had not been hit. Instances can be multiplied of the effect of thought on the physical condition; a man can be thoroughly ill as a result of anger or jealously; an imaginary situation can be sufficient to induce real physical agony; and it is not unreasonable to suppose that the systematic harbouring of some particlar kind of thought has its corresponding physical effect. If the general premise is granted, it is not unreasonable to conclude that there is no thought but has its corresponding re-action upon the bodily condition. "Mens sana in corpore sano," and it is generally recognised that the body cannot be healthy unless the mind is healthy, thus connecting the whole contention.

Psychologists to-day are pointing out the extreme danger of repressed thought in children on their after life; it is even proved that many diseases which crop up in later years are the direct mischief wrought by a repressed thought. Nervous troubles of various kinds, and even paralysis, have been traced to some mental complex, and have been cured by the resolving of that complex. Cases have been known of people completely helpless and bedridden the victims only of some dominant thought, who when sufficient stimulus has been brought to bear on them by way of counter-suggestion have literally taken up their bed and walked. One lady, known to the writer, for twenty years was the victim of the obsession that she could do nothing whatever for herself, consequently someone had to feed her and tend her and carry her about like a

helpless baby; one evening when she was lying alone, she heard a great commotion downstairs, and a cry of "Fire!" reached her ears, she promptly jumped off the bed and ran downstairs. Her paralysis was real so long as she believed it, but it ceased to exist as soon as sufficient urge had possessed her mind to exert herself. No physician will deny the reality and seriousness of the state known as hypochondria, yet all know equally well that it has only a mental source. Physicians order "change of air," a "sea voyage," and so on, knowing that there are physicial conditions which can only be dealt with by a changed mental

orientation.

The examination of ordinary every-day experience will go far to prove the physical effect of the thoughts commonly harboured in the mind. Under certain well-known conditions we talk about being "bored" by a person or circumstance, good manners may stave off the physical effect for a while, but presently, willy-nilly, we open our mouths wide and emit what is called a yawn, and though we may apologize and make some partially true excuse, the fact of it is we were so little stimulated mentally that the physical flagged. Ten minutes afterwards something else may have occurred and the physical has suddenly leapt to life, and we say we were "thrilled" at the advent of someone else; no more yawns, no more ennui, indeed though ten minutes previously we thought we could not stay up a minute after 9.30, we did dance till one o'clock in the morning, and went to bed in high fettle. What is this but the direct effect of the mental on the physical: and a little consideration will show that life is made up of such instances. To speak quite truly, life has little else to show but examples of the re-action of the physical to mental concepts, and sufficient has been said to hazard the statement that if the mental life could be sufficiently understood and ordered, the physical life would not so often be disarranged.

Consider now the effect of certain thoughts as they appear fortuitously in our lives. There are well-known pleasing ideas such as "beech trees in spring," "daffodils in an orchard," "crocuses on mountain slopes"; these ideas, or pictures, bring a soothing effect with them; they represent something fresh and clean and sweet. When we are actually in a wood, or orchard, or on the slopes of a mountain, we re-act at once to the beauty around us, we speak of the experience as "refreshing," and we are conscious of a physical effect at once soothing and reviving; the smell of the woods, of the flowers, of the moun-

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tain air, acts "like a tonic" we say, and doubtless it does, but how much is the thought which is conveyed directly to our minds by beautiful things. The very memory of them is quickening, and if we can by concentration hold the vision of these lovely things in our minds, we shall find that the physical will re-act to the thought only, though we may be placed far from woods or orchards or mountains. Recall now the pleasure we experienced on hearing some masterpiece of music, the joy of some motif, and how we responded in every fibre of our being; cares rolled away, and we were transported into a realm where there was healing beauty, where harmony of being reigned, not only harmony of sound. Could we but hold that moment with its inspiration; but no, we let it slide away, and we have made but small effort to "recapture the first fine careless rapture." Yet if we could recapture it, we should find that it still held healing for us. Consider again that on our shelves are Poets, and in many volumes are lines and verses which, when we read them, trickle through our minds like a refreshing breeze on a sultry day; the thoughts they convey to us are rich with inspiration and stimulus, we re-act sympathetically to them, and life goes easier in every way. The memory of those lines will always convey the same sense of well-being and pleasure.

Consider on the other hand the effect of the kind of thoughts we ordinary allow to accupy our minds; "what a nuisance so-and-so is, "oh, dear, must we always be doing this kind of drudgery," "what a cat—or cad—is soand-so," "phew, isn't it hot," "heavens! it's a bitter day," "I do hope I shan't have one of my headaches on such-and-such a day," "nobody understands me!" and so on, and so on, ad lib. We do not deliberately think these thoughts, but the filter through our otherwise unoccupied minds; and it is suggested, that since we know that certain specific thoughts have definite physical results, these thoughts also bring with them a clear and unmistakeable physical re-action after their kind. cumulation of such thoughts as these may well be the cause of much of our ill-health. If large thoughts bring noticeable physical results, then it is reasonable to suppose that petty thoughts will bring smaller results, and an accumulation of them may have a disastrous effect.

Finally it is suggested that if instead of flying to this or that "remedy" or medicine to cure us of our intermittent or perpetual malaise, we were to set to work deliberately and scientifically to stock our minds with thoughts of beauty and healing, it would be far more fruitful of health. And since "we are members one of another," and since the pain of the individual is an addition to the misery of the mass, by engendering health in ourselves by right thinking, we shall be contributing a very useful quota to the healing of the sores of the whole body. Our minds may, by intelligent cultivation, be real gardens where nought but beauty blooms, where sounds of loveliness re-echo, and from whence issues nought but what makes or the "healing of the nations." This is a very "Science of Thought," and whoso, with love in his heart for all that is "lovely and of good report," practises the same shall be counted amongst those who are deemed "Saviours of Mankind."

Within You is the Power.

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Though bygone days have seen my blinded sinnings; I must be meek and teachable and glad; I must come back, come back to my beginnings; Though Life has loomed remorseless, drear and sad—Yet comes a call: the message I was needing Rings silver-clear in that most weary hour:—
"Love heals the sick and binds the secret bleeding; Arise and walk! Within you is the Power!"

I would awake to see the dear Light shinning,
That quells the sorrow of the deepest shade;
I would give ear to that Voice defining
The joys of Life where none shall be afraid.
I would believe, although my faith seems doubting;
I would still see the Sun behind the shower;
I would press on, with Truth my old fears flouting;
I, too, would cry: "Within you is the Power!"

I shall receive the needs of child-like living;
I shall be shown all that I ought to see;
I shall be guided in the joys of giving;
I shall be filled with gifts Love sends to me.
Though worlds may fail, though empires fall asunder,
Though harvest cease, and perished every flower;
I shall be free; be safe—though tempests thunder—
If I believe: "Within you is the Power!"

ERIC BILLING.

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Book Reviews.

"FLOWER SONGS OF THE SEASONS "-with Music-Words and Pictures by CICELY MARY BARKER, Music by OLIVE LINNELL.
Messrs. Blackie & Son, Ltd., London and Glasgow. Price 2/6 net.
This quite beautiful and handsome book, both charmingly

printed and illustrated, is a marvellous production at the price. The words and pictures are delightfully attractive, and should make a swift appeal to children. Let us quote, for instance, this—taken at random—" The Song of the Harebell Fairy":—

> O bells, on stems so thin and fine! No human ear Your sound can hear, O lightly chiming bells of mine!

When dim and dewy twilight falls, Then comes the time When harebells chime For fairy feasts and fairy balls.

They tinkle while the fairies play, With dance and song, The whole night long, Till daybreak wakens, cold and grey, And elfin music fades away.

The words are enhanced by the illustrations, and both are enhanced by the musical settings. And each is beautifully melodised. Olive Linnell, besides possessing a fine poetic gift, also, evidently, possesses a musical gift of equal quality and sincerity. RICHARD WHITWELL.

"THE PAST AND FUTURE DEVELOPMENTS OF ELECTRICITY," and its Bearing on World Peace. By H. G. By H. G. MASSINGHAM. Price 6d. net. Published by Hutchinson & Co., 34,

Paternoster Row, E.C.4.

This fine booklet is the gist of a lecture given before a distinguished and appreciative audience at the Royal Pavilion, Brighton. the chairman being the Mayor of Brighton, Alderman J. L. Thompson, J.P. Many have known Mr. Massingham as a prominent food reformer, but not so many as one of the pioneers in electricity. He was responsible for the electrification of Taunton, the first town in England to be lit with electricity. The result proved so satisfactory that deputations were sent, notably from London, making full enquiry; and in the latter case so favourable an opinion was expressed that the Metropolis soon followed Taunton's example.

Mr. Massingham, though he retired early, through the break-down of his health, from his active work, has followed, and kept abreast of all the developments with alert and intense interest. And therefore there is none more qualified than he, having been its active promoter at its inception, to make the splendid survey which actually he has done, and from what he has seen, and the progress which he has watched-to look into its vista of the future, and to indicate with a measure of prophetic clearness, its immediate and also more far-reaching developments. He prophesiss a more wonderful use of wireless transmission. A near development will be

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that of generating stations being erected at pit-heads, with the result of saving enormous expense all round. And in this way, and in other ways he advocates, there will be so great a cheapening of this clean light, and wonderful power, so that its use will become general. He is not alarmed at the anticipated failure of our coal resources, but foresees a gradual disuse of this source of power and the utilisation of other sources. At the frontispiece is a picture of a section of the marvellous Victoria Falls. The Cataract which is over a mile long and 347 feet high (twice as long and more than twice as high as Niagara) will, the author suggests, in the futuresupply to this country, by wireless transmission, electrical energy for all purposes.

"With our increasing knowledge of science, unless we end war, it will certainly end us." "What is needed in the future is for our leaders in every branch of industry and politics to formulateconstructive policies for the good of all, instead of merely negativeand destructive ones that injure all. They should aim at building

up, not pulling down."
"If the enormous wealth dissipated in strikes had been saved, Labour could have become the greatest controllers of capital in thiscountry, which would have made for harmony instead of strife, and

contributed to the peace of the world."
"Associations." he affirms, "are required to be formed, or the present Trade Unions transformed into banking institutions, to enable the working classes, of whom I am one, to become employersas well as employees, and save and control the capital they earn, instead of allowing it to be squandered in senseless strife and strikes that impoverish the whole community."

RICHARD WHITWELL.

"A LITTLE LIGHT, so it be YOUR OWN." By GERTRUDE Rowe, for students of Life. Price 1/-; post free 1/1. Obtainable from the writer at "Lyndholm." Kidderminster.

This attractive title, taken from a passage from Emerson, evidently well beloved of the writer, well expresses the purpose of thislittle booklet, which is the attaining of the way of life that may be possible here and now. The psychology of New Thought is given in brief, yet in a practical and helpful way. And there is much splendid advice to act upon. Listen to these sweet and practical words:

"Listen for the voice of wisdom in your own inner mind." "Give fervent thanks for another day, and its sweet life."
"Be still and ask... Guidance will come at need."
"As we eat when we are hungry, and not before; so our

guidance will come when we need it."

"Never dwell on old fears and griefs. Look back to happy times only. A sad past belongs to itself and not to the present time except in your remembrance of it.'

"We make our song of life into a dirge, by thinking of things and people as we do not really want them to be." RICHARD WHITWELL.

"FROM THE NURSERIES OF HEAVEN." By ANTONIA R. WILLIAMS. Published by L. N. Fowler & Co., 7, Imperial Arcade, Ludgate Circus, E.C.4. Price 1/- net.

I like this little book very much indeed: there is more in it than in many a more ambitious book. It is written with much charm as well as simplicity—and with that clarity and directness which appeals to children, and perhaps also is not amiss for children;

of an older growth. There is a spiritual quality in it, more than a mere psychology, and it cannot but prove, both in the reading and

in the practice, greatly helpful.

"The first two or three chapters of this little book are dedicated to those who care to be reminded of their early steps in the nurseries of Heaven. The later chapters reveal a Door there, through whose shining we may catch a glimpse of the gentle, upward incline of our Way of Silence. There are higher and still more joyousadventures to follow these."

Let me quote a little from the chapter, "Controlling the

Mind.":
"You will find this one of the most interesting of adventures.

Each time that you return home from one of them you are richer.

The mind is a delightful possession.

It can also be a tiresome one.

It can be a friend to us or a tyrant.

This depends upon how we treat it.

If we are lazy about our relation to our mind, it takes-

advantage of us.

If we give it things to do, and then carelessly allow it to get into the way of doing them or not doing themaccording to its own will-until, time after time, it hasbecome a habit with our mind to follow its own commandment, not ours, we may receive a rude awakening.

If on the other hand, as soon as we feel comfortable about having a mind at all we show it that we are friendly, yet intend to keep it in its proper place, we shall have

less trouble.

We have to watch our mind sensibly, kindly, just to see that it does only exactly the things we wish it to do at the moment we wish them done.

We must remain master.

We must never consent to allow it to rule us.

We may fill it with 'palaces of pleasant thought.' . . . we may hold it in the stillness of desire for the One Divine Inspiration in whom all joys are to be found and have their being.

RICHARD WHITWELL.

"HELPFUL WORDS FOR PILGRIMS ON THE MYSTIC WAY." Price 1/1 post free. Published by John M. Watkins, 21, Cecil Court, Charing Cross Road, London, W.C.2.

We are very glad to see that another edition of this most help-ful collection of mystical thoughts and helps in the mystical life has now reached yet another edition. The compiler, who prefers to remain anonymous, writes a very fine foreword in which appears

the following :-

"Every man, it has been said, is himself a Trinity. He is an animal as regards his sensual life with its lusts and passion to be ruled and governed, he is an intellectual being with a mind to be cultivated and improved; and lastly, but more important than either, he is a spiritual being with the Divine latent within him to be developed and nourished. With some persons the latter assumes control of the whole personality by sudden conversion. Thus there are two classes of people in the world, 'the once born and the twice

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born,' which latter is the case when the Spiritual takes control in-

stead of the sensual or the intellectual."

The compiler is also responsible for many of the gems of thought of which there are no less than 50 pages. Although these original contributions are sandwiched in between such great writers as Wordsworth, William Law, Longfellow, Dean Inge, Evelyn Under-hill, Dr. John Pulsford, William James, George Macdonald, Goethe, Paul Sabatier, Pythagoros, Eckhart, and others, they do not suffer by comparison. Here are a few specimens :-

"Only to the mind shut out from the world does the Divine

reveal itself."

"In proportion as a man yields voluntarily to the Divine will, he is used by it for Divine purposes."

"Faith is making use of belief."

"Let nothing disturb the harmony of your thoughts. God

rules."

"Be still and know must be practised daily if we are to keep our souls alive in these days of noise, bustle and excitement; otherwise we shall degenerate into merely clever animals, instead of developing into spiritual men."

And so I might go on, but I conclude this short review by quoting some of the extracts from the mystics which this most help-

ful book includes.

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"To look upon our Lord as being in the innermost parts of the soul-is a much more profitable method, than that of looking upon Him as external to us."--St. Teresa.

"There is but one salvation for all mankind, and that is the

life of God in the soul."-William Law.

"The proper centre of everyone is God Himself."-St. Catherine of Genoa.

"The best and noblest way in which thou mayst come into this work and life is by keeping silence and letting God work and speak."-Meister Eckhart.

I have very much pleasure in recommending this work to all our readers who desire help on the mystic path. It can be obtained through any bookseller, or direct from the Publisher at the inclusive price named. H. T. HAMBLIN.

"THE INSPIRATION CALENDAR." By A. BLAMIRE. Compiled from the works of Orison Swett Marden. 5/- net. Pub-"THE INSPIRATION CALENDAR." lished by Rider & Co., Paternoster House, London, E.C.4.

The compiler of this book writes that the reader will find in it a religion, a standard of life, an ideal, on which he may happily build his daily life and character. "In Mr. Marden's religion and teaching there is given a wide freedom of spirit, an open way to development-a sure way to happiness, and a content of mind which

brings the peace which passes man's understanding.'

Up to the present, though we have heard of Mr. Marden as a writer, we have not read any of his works. Now let us take fi dates, the same as in our notice of "The Pilgrim's Calendar," and let us dip into this fount at these places—and perhaps we may be justified in regarding these as representative of the book itself, which is, no doubt, the culling of his best and most helpful and inspiring thoughts.
"Distinctive achievement of any kind is costly."

"We build life through our ideals."

"Our life-work is an out-picturing of our ambition, our

ideals, our real selves. If you see a man's work, you see the man."

"Our ideal looks out of every voluntary act as much as our individuality inheres in every sentence of our handwriting and

in our conversation.'

"The present time is the raw material out of which we make whatever we will. Do not brood over the past, or dream of the future, but seize the instant and get your lesson from 'the hour."

These thoughts, though they may not come to us from the summit, yet, we see, contain much that is very practical, and also helpful. The first quotation has a wealth of suggestion in it.

"WONDER FAIRY STORIES." By E. G. O. Illustrated by Rosemary Gibbs. Published by Arthur H. Stockwell, Ltd., 29; Ludgate Hill, E.C.4. Price 2/6 net.

We have perused two of the stories of this little book, one entitled the "Magic Wand," and the other "In Pixie Land." Both of these, and therefore we assume, each of the eleven stories, are quite attractively written, with just that touch of the genuine-fairy story, and something of that same crudity which we find in Grimm, and the folk stories of our own land, which appeals to-children, and which they at once fill in with their imagination. And the illustrations are particularly good.

"THE SILENCE." By EVELYN WHITELL. Published by L. N. Fowler & Co., 7, Imperial Arcade, Ludgate Circus, London,

E.C.4. Price 1/6 net.

We record with pleasure this English edition of Evelyn Whitell's excellent little book on the "Silence." Besides the psychological quality there is present a compassionate and devotional element which to many will be very helpful. Also, which is refreshing, she brings in something which she herself possesses in so high a degree-and which transcends mere thought; the power of the imagination. This moment of writing happens to be Christmas Eve, so let us quote, as appropriate to the occasion, from the "Silence for Christmas." For a quoted passage often conveys, more than many words, the gist of a book, or its feeling or atmosphere.

This meditation is headed "Fear not, for I bring you glad

tidings of great joy."

I enter the Silence this morning with the music of Christmas in my soul. I close my eyes and see again the happy pictures of

the past,

Sweet memories of childhood rise before me. A little tree adorned with gifts of love. . . I draw this little world of the past around me, and begin to build it into the present. Once more I have my tree of love for all whom I hold dear. . . . I know the Christ is knocking at my door. I ask him to come in and bless my home.

My tree becomes a blaze of light-star crowned and radiant with His glory. I touch the aura of His mighty love. My heart

My thought has travelled on the light, and drawn by it, the weary and the heavy-laden come.

My room is big enough. I hold them all.

I see the little suffering children rush into His arms, and by His strength they are made strong.

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He draws close to the lonely woman, and she feels her loneliness no more, for she realises He is with her . . . With the faith of a little child, I reach forth my hands, gladly

accepting what I longed for, as the gift of His dear love .

I am awaiting a beautiful something, which I know shall mani-

fest through the darkness

My soul is filled with rapture. I join in the song of the angels, "Glory to God in the highest, and on earth, peace, good will to-

ward men."
"To enter the Silence," she writes, "is not a strain. If we employ will power and the mind becomes active in the endeavour to get the body still, then we have no conception of the true Silence. 'Let me think' is an expression which should be changed into

'Let me stop thinking,' so that the Great Mind, which knows all, may bring all things to my remembrance."

RICHARD WHITWELL.

"THE ESPERANTO NEW THOUGHT MAGAZINE." Price 4d.; post free 4½d. Bi-monthly Address: "Esperanto," I.N.T.A., 93, Mortimer Street, London, W.1.
"There is no new thing under the sun."
"Behold, I make all things new."

Under this refreshing motto, there follows the matter of a refreshing little magazine, which we can very heartily recommend. It has been sent (in translation) for review, and let us say at once that it is a really splendid first number. If the same high quality is maintained in succeeding issues, it augurs well for the success of this timely and important venture. By it the message of the Truth Movement finds an international expression, and through those who have taken up the study of this international language, Esperanto, which means "Hope," that is "Hope for the world," with its high aims and ideals, it will surely find an eager and fertile soil-for the Message tends to the realisation of the great hope, even "Peace" for the world. The contents are as follows: The New Thought Movement, New Thought Principles, Do You Believe in God?, Rules for Acquiring the New Consciousness, Daily Work for Peace, Why did God Permit the War? A Living Universe. Practical Psychology, Reality and Right Thinking, Education, Effective Prayer, A Warning, Invocation. Effect of Meditation,

One tonic word let us quote, for it expresses much. "DO YOU KNOW

That nothing happens by accident and that there is no such thing as chance?

That there is a Power within you that is Life itself, that you can turn to It, and rest on It, and It will help you and heal you all the time?

That whether a problem is international, industrial, domestic or individual, it can be solved by turning to the One Mind? Problems solved in this way do not incur disappointment or loss to anyone or involve a compromise, for in Divine Mind, what blesses one blesses all.

R. W.

"SONGS OF LOVE AND NATURE." together with other poems. By Olive Linnell. The Walter Scott Publishing Co., Ltd., London and New York. Price 2/6 net.

This is a very beautiful assembly of some sweet songs by a very gifted singer, in a little book, very daintily produced. We have read and appreciated many of the little verses of Olive Linnell, which, from time to time, have appeared in this magazine; but the perusal of this book, and another which we have also reviewed, will widen our recognition of her fine poetic gift. They deal for the most part with the very simple things that affect our daily life, with just that touching which exalts and transvalues the same. As such are touched by song, they gather wings of beauty—and in this, the poet knows, there is the latent evidence of the spiritual world.

The heart that once has truly loved,
Loves truly still—
Though sunshine be obscured by cloud,
And good by ill.

The doors of dark despair behind,
Love calmly waits;
As does the sun, beyond the clouds,
To ope their gates.

"MAN AND HIS POWERS." By RICHARD LYNCH. Price \$2.00. Published by Dodd, Mead & Company, New York.

A casual turning over a few pages made me wonder whether a further study, unusual in a book of this kind, would reveal something, in originality and psychological breadth, near to greatness. A fuller reading, however, proved disappointing in this respect. It may be said to follow on, where others have led. Nevertheless, the writer has a fine psychological understanding, and grasp of principle. If he is not what one might call a constructive thinker, as the word "psychologist" might be taken to suggest, yet he has a steady foothold on the rock of practical application, and that perhaps is far better. Therefore we are glad to be able to commend this book as one which should be helpful to many, especially those who are beginning to enquire into these matters, how to utilise the power of thought, and apply the laws of psychology in simple ways and present issues.

We ourselves are always a little sorry to note, in books of this nature, with a few fine exceptions, the overstress given to the conventional thought of prosperity, which in America is expressed in terms of dollars. And this sometimes (though happily not so in the present book) seems to be regarded as the desideratum, and the issue of the law. In this country, older in thought and experience, the emphasis does not head quite so strongly that way. And whereas the great Law of Life tends to the fulness of the divine expression, which is prosperity, there is the realisation that it must ultimate in terms of life itself, rather than in the symbol, represented as it may be in the coin of the realm. In ages back that mistake would not have been made. In ancient India the merchant class was regarded with reproach. In old Athens it was the scholar and philosopher who were most regarded; note the ascendency of Socrates, though he was a poor man. In the one case there was an aristocracy of the spirit, or religion; in the other, of intellect and scholarship. And these were represented in England too, in days gone by. But to-day it seems that we have fallen into a more vulgar thing, the worship of (however we veneer it), and the aristocracy of, money.

Let these words not be considered critical of a fine book, but as a parenthesis, touching on much that is put in the forefront of the Truth movement, in forgetfulness that it is a blind upon the highest duty of all, the seeking first of the Kingdom—unto this issue, the blessing that provides all things needful, without our worry and trouble, without our giving thought to it—and even beyond all that we can ask or think. If we stress first things all else will duly and rightly follow. If we stress second things first, there will be bias, and ultimate confusion.

Following this tendency there results a metaphysical rather than a spiritual interpretation of Christ's teaching, and the two are not the same. The metaphysical will indeed take us to the ground of the spiritual, but no further, of itself. But at that point, if the spiritual is entered, what was mere outward understanding becomes-

an interior knowing and pure intuition.

The teaching of Christ stands for Truth because its kernel is pure spirit, something too wonderful to be circumscribed. And it is open to the simple, even to "babes" who know nothing of metaphysics. Therefore to the dictum, "Christianity is the science of perceiving the truly existing things—ideas," with the following, "Any failure on man's part to see these eternal images is to miscreate and produce discord and disaster," we would say. "Surely that is not quite so!" If the writer had said Platonism, instead of Christianity, we would not have challenged it, for the passage has a flavour of Plato, with his stress upon divine ideas. But the teaching of Jesus seems to us to go deeper far. It is native to the heart rather than to the head. But the mind follows after, once there is that spiritual orientation that is demanded. And Jesus expressed it in one word, "Love," with its searching application.

But as we ourselves much prefer to convey the word of appreciation to the word of criticism, we will leave the latter at this point, and quote in amende honorable a fine passage touching, in fact, upon love. "We are counselled to love God with all our mind. Whoever thought of loving with the mind? Increasingly difficult is it to understand this, although easy to comprehend the affections of the emotional nature, loving God with the heart and soul. Even though we love with heart, soul, and strength, which means with emotional intensity, we have not fulfilled the law until we have thought it out—loved with the mind. The powers of the mind have distinctive affection when turned in the direction of the truth of life. . . . We have not wholly loved if we have not put our minds into our affections, for complete love is impossible unless the mind is joined with the heart and soul."

In the chapter, "Non-resistance," we are glad to notice the

author's fine appreciation of Mahatma Gandhi.

RICHARD WHITWELL.

"GLIMPSES OF TRUTH, from a Spiritual Point of View."
By G. W. McCalla, Published by George W. McCalla, N.W. Cor.

18th and Ridge Ave., Philadelphia, U.S.A.

We believe the price of this splendid little book, which is both strongly and attractively bound, and nicely printed, by the writer himself, is but 60 cents. And the matter, well, it is beyond price for those who are seeking the things of the Spirit. And to speak of these things there are few more qualified. For our friend, who has ever sought to put first things first, with heart enkindled by that inward vision, has trodden well the path which leads to spiritual illumination. And the result is what perhaps we might expect, the opening of many closed passages in the Scriptures, and truth revealingly uncovered where we might least expect to find it—yet with a simple penetration new light is thrown thereon, and we cannot but endorse the truth revealed.

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"Now also," said Jesus, "the axe is laid unto the root of the tree." There is a tree, whose shadow casts a blight on the religious life of man and whose fruit is deadly. The tree of "Self."

life of man, and whose fruit is deadly. The tree of "Self."

A case in point is his fine exegesis of the passage in Ezekiel where he speaks of the Four living Creatures, saying "And they went every one straight forward; whither the Spirit was to go they went; and they turned not when they went"... showing how the practical results of entire consecration to God, are mirrored in

these words.

As one book which we have reviewed exemplifies the psychological quest, which at its best is a progressive recognition of the goodness of God, so this exemplifies the spiritual quest, which is the progressive understanding of the heart of God, and participation of that Nature itself, from the first opening of the heart—the pursuit of that which is beyond money and beyond price, that reward which is the gift of gifts, which is Life itself, Love itself, Truth itself.

RICHARD WHITWELL.

"THOUGHT FRAGMENTS." By M. O. Lancaster. Price 1/-. Obtainable from Mrs. M. O. Lancaster, "Claregate," Little Heath, near Potter's Bar, Herts.

In this little booklet there is much sweet sentiment, mostly expressed in verse. The introductory poem, which I quote, conveys the feel of the whole. It is called "Love's Ocean."

"Out into the Ocean of Thy love I sail, Broken the cords that held my ship ashore,

Past are the rocks, no fear that I shall fail, For Thou art near me, Lord, for ever more.

And when the Tempest rages, waves roll high, The star of faith, my beacon light shall be, Until I see, when storm's dark clouds pass by The golden thread that binds my craft to Thee."

"A PILGRIM'S CALENDAR." Wishing God's Speed to the Pilgrim and Joy as he goes on his way. Arranged for perpetual use by Constance M. Whishaw. Published by H. R. Allenson, Ltd., 7, Racquet Court, 114, Fleet Street, London, E.C. Cloth 3/6 net;

Leather 5/- net.

This useful little book, in form one which ingratiates itself into the pocket, deserves special commendation. For the writer has endeavoured not merely to enshrine some beautiful passage for each day, but has apparently sought to make the thought for each day progressive and consecutive week by week. A devotional aspiration or prayer is added at the end of each seventh day, with the intent that it be held in mind during each of the preceding six days. Each week is represented on the two open pages, the left hand and the right hand, facing each other. The extracts are taken from many sources, chiefly from mystic and devotional writers of the past, and from the clergy and, perhaps, more orthodox writers of to-day. We would have been glad to see other names, though not perhaps recognisedly orthodox, yet through whom a greater light has shone, these present days.

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We will quote a few passages relating to certain birth-dates which naturally suggest themselves and take the result to be repre-

sentative of the whole.
"The joy of the actual Presence of God ought to be visible in our faces, we ought to reveal what we carry about with us,

or rather what carries us as we go about our work."

(Bishop Collins). "There is an idea abroad among moral people that they should make their neighbours good. One person I have to make good: myself. But my duty to my neighbour is much more nearly expressed by saying that I have to make him happyif I may." (R. L. Stevenson).

"It is when men and women have learned to forget self, in dependence upon God and devotion to others, that a Power can proceed from them which is not to be accounted for by their own unaided efforts."

r own unaided efforts." (A. W. Robinson).
"With the Lord is the foundation of light; He can give thee back what thou hast lost, yea, He will make it more; He can take thee also to Himself, and give thee peace and bless thee exceedingly. Neither think that the Lord hath not work for thee to do; He will make room for thy steps, and put a work in thine hands; He is training thee that thou mayest fulfil it." (Rowland Williams).

> " Not a service God can give us Will a richer harvest bear, Than this one of intercession, This blest ministry of prayer."

> > RICHARD WHITWELL.

"THREE MINUTES TALKS ABOUT CHILDREN." By DR. ESTELLE COLE. Published by "The C. W. Daniel Company,"

46. Bernard Street, W.C.1. Price 2/6 net.

This is as beautifully produced, as it is a helpful little book, dedicated to all mothers, prospective mothers and other women. The main idea is the spreading and popularising of certain outstanding psychological facts, chiefly for the use of parents, largely on the lines of Dr. Alfred Adler's investigations in Individual Psychology. The talks are every one vivid and interesting, and eminently practical. And they deal with the child that we know, in its every expression. The first is of "The anchored child," chiefly a boy, the only child of its mother, reacting to sensitively to his fellows, as a result of his mother's over affection. The second is of Miss Middle, who stands between the oldest and the youngest, and whose nose is just a little out of joint. The next is of the Baby of the family who cannot play equally with the other children, and whose advent is something of a restriction and a handicap. There are twenty-four little chapters in all, dealing with the difficult child, the pernickety child, the differently dressed child, the "such a good" child, the home entertainer, and the like; passing on to "toys as educators, games and play in character formation, the advantages of naughtiness, the value of boredom, child dressing and parent vanity, "that question habit," taking children shopping, pets as teachers, cry and be healthy, the child's sense of inferiority, and last of all on "Peter Pan parents," who simply will not grow up.

BOOK REVIEWS.

"HEALTHY CHILDHOOD." Suggestions to the Mother, the Prospective Mother and the Children's Nurse By Jessie R. Thompson. Published by "The C. W. Daniel Company," Graham House, Tudor Street, E.C.4. Price 3/6 net.

The motto is by Tagore, "Every child comes with the know-

ledge that God is not yet discouraged of man."

This book deals with the earliest phase of the child's life, as is also evident from the title, and it does so in an eminently wise and practical way, with splendid advice for the mother—every step of the way—so anxious then for the welfare of her little one. "The Bath" in its importance comes first and foremost in the book. "It is no theory, but a fact of personal experience," she writes, "that a baby's skin can be kept in beautiful condition . . . Absolute cleanliness is the secret." Now here is but one instance out of many of helpful advice: "It the skin has become chafed and irritated, a lotion made up of two parts of olive oil and one part lemon juice may be used until the condition is under Next in importance to the cold sponge is the sun and air bath.

The next chapter deals with clothing, which should be few and light, but soft and warm. Later the book touches upon the subject of food, of weaning, of sleep, of teething, walking and talking, and very wisely, we think, of vaccination, which we do not like at all, of fresh air, sunshine and exercise, of the more common ailments of children, and the nature-cure point of view, and lastly on Pre-Natal Influence, the importance of which, she states, cannot be over-estimated. One helpful chapter is devoted to Food Tables, with meals suggested for a child of one year, for a child of 2-3 years, for a child of four years, and from school

age to adolescence.

R. W.

"PLOTINUS ON THE BEAUTIFUL." A New Translation. Published by the "Shrine of Wisdom," Aahlu, 6, Hermon Hill, London, E.11. Price 1/- net, post free 1/1.

This fine little work appeared in the last quarterly number of the "Shrine and Wisdom," and we referred to it in a recent review very appreciatively, giving some idea of its beautiful content. We are glad to see that it has now appeared in a very charming reprint, with choice artistic cover. The nature of the work is the rapture of a great mystic soul on the Beautiful. Doubtless he was inspired in it, by that other great seer, Plato, to whom he owed so much, whose word, and almost song on the Beautiful appeared also in the magazine, appropriately, side by side with that of Plotinus.

In the work before us the seer rises to the thought and vision of the one Supreme Beauty, to which beauty everywhere owes allegiance as light to its Source. Nor could there be beauty if there were not within it a loyalty to the same, because of its essential quality. This essay, as perhaps we might call it to-day, represents the purest breath of Neo-Platonism, that wonderful recovery, five hundred years later, of the Platonic philosophy, in a more mystic setting. Almost contemporary with the great Christian Father, Origen, with whom he seems to have had much in common. Plotinus may be said to be the greatest of the Neo-Platonists, head and shoulders above all the others. He was, writes Thomas Taylor, "a philosopher pre-eminently distinguished for the strength and profundity of his intellect, and the purity and elevation of his life." R. W.

"TO MINISTERS OF CHRIST." Published by "The C. W. Daniel Company," 46, Bernard Street, W.1. Price 1/- net.
This dainty and beautifully printed brochure is primarily an appeal to the clergy to respect, and to teach others to respect the command of God, "Thou shalt not kill," by abstaining from killed food. It is nicely and kindly written, out of the passionate feeling of the dear animal life as beautiful in God's sight, with their own rights, and also kindred to, and, through love, approachable by, man in his own life on earth.

"All, all are His-the creatures all, with their soft coats of skin, which cruel man doth take for their soft beauteous warmth, to clothe himself with coats of living shame."

"To kill and eat means hurting things-God's creatures made so beautiful in coats of skin, and warmed with life-giving fluid—that secret, sacred flow that keeps all organs active and feeds to make them live."

RICHARD WHITWELL.

Free Literature Fund.

"Every gift, even though it is small, is valuable if you give it with a kind intention."-PHILEMON.

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Health Page.

By THE EDITOR.

"Thy Kingdom come: Thy will be done on earth, as it is in heaven."

LAST month we dwelt together on the fact that the beginning of real spiritual or Divine Healing is to realise that we ourselves can do nothing. This month we want to emphasise the fact that not only is true healing entirely Divine in character, but that it is the Divine will and desire that we should be healed and that we should be always whole. We need to get rid of the erroneous idea that it is God's will that we should be ill, sick or diseased. Such an idea is in opposition to the teaching and work of Jesus. He did not say to the sick and afficted, when they came to Him: "this ailment is sent for your good, therefore you must bear it patiently. heal you for I should then be thwarting God's will." But instead our Lord healed the sick, diseased and possessed, and sent them on their way rejoicing. He healed according to their faith; there were no other conditions made. Therefore, what we can be sure about is that health is the state which God intended us to enjoy, and which He desires us to enjoy. Christ came to destroy the works of the devil; in other words, all that is not of the Divine order. He did so by establishing the Divine order, in place of the disorder that afflicts mankind. And Jesus also taught us a prayer to the same end, viz., that God's Kingdom should come. and His will be done on earth even as it is in Heaven. This Kingdom of Heaven, and this will of God, for which our Lord taught us to pray, are the Divine order, which if manifested on earth must put an end to all disease and also every other kind of disorder. So that, when we pray the Lord's prayer, understandingly, we invoke healing from on high. If God's will is done in our body as it is in the spiritual realm or Heaven, then we are perfectly whole. Let us, then, pray this prayer as a prayer for health, realising as we use it, that "earth" stands for the earthly part of us, our body, and that by so praying we are in the will of God, for it is the Divine desire that the Will of God, which is perfect love, and perfect order, should be done on earth and in our body, even as it is in Heaven, or in the spiritual body.

Divine Care.

By THE EDITOR.

Always and forever I am kept by Divine Love.

THE Love that has kept us hitherto can never fail us, and will never leave us. Love is the same yesterday and forever. It is unchangeable and everlasting. It never varies: it is always Love. All that we have to do is keep in the Love of God, and not stray from its protecting care. Love is for ever desirous of covering us as with a garment; but, we must walk in Love's way. If we are to be kept, and protected, and cared for, by Divine Love, we must be Love ourselves. If we are "hard," or selfish, if we are unmindful of the sufferings and calls of others, if anything that we do is not in harmony with Love, then we are not walking in Love's way. If we are not walking in Love's way then no longer are we sheltered by Infinite Love; but are outside.

But we are not "put" outside, for Love always invites, and desires to draw us into Its haven of refuge. We are outside because our state of heart and mind, our actions and attitude are such as to keep us outside. Love is always Love. There is no change in Love—it is we who change. Our greatest enemy and foe is self. If, however, we yield our self to the Lord of Love, and give our heart entirely to Him, and desire and pray only that we may walk in Love's way, then we are drawn into the Loving Care of the Beloved.

It is so difficult to be Love itself, but there is grace for every need. There is Heavenly help for all who aspire. What the finite man cannot do, the Spirit can accomplish. Love for ever stoops down to lift erring man Heavenwards. What we have to do is to be willing and to co-operate. Then do we enter the Kingdom, for the Kingdom of Heaven is really and truly the Kingdom of Love. In this Kingdom there is no going out or coming in: there is no need that is unsupplied, no longing of the soul that is unsatisfied, for Love supplies all. "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you."

July 31st, 1928.

DEAR MR. HAMBLIN,

For several months I have been wanting to write and send my Review subscription, but waited until I could find time to tell you something of what your lessons and Magazine have been to me. Even now I do not seem able to express myself as I want. Before your "Right Thinking" was brought to my notice I had thought I was going on all right, not realising the need there was for change of thought. The change has come very gradually; it cannot be hurried, but I feel now quite saisfied to go on from day to day, just thinking and knowing that all is well, in spite of appearances, keeping the mind off negative thoughts. The Affirmations are a great help. During the last year I have done things that I never should never have thought possible. For instance, I was always nervous of staying in a house alone at night; but all through last winter, with the temperature many times below zero, I stayed alone in a large house, never meeting with any difficulty that was not quickly silenced by an affirmation. It is really wonderful, and I feel such confidence that it does not seem as though anything that could come would shake it.

This letter is, I know, not well expressed, but I feel sure you will understand something of the thankfulness I feel for the work you are doing. If only one could do more to help others to see it; it seems as though all the discord and daily trouble in their lives and in associations, Church Societies, etc., would be smoothed out, but it is only by long and prayerful reading and meditation that one sees and feels the reality of the message. Again thanking you and with every best wish that your work will go on.

Yours sincerely,

A. M. R. 3253.

August 4th, 1928.

DEAR MR. HAMBLIN,

Enclosed find cheque. About three months ago I started to study your Course I., after having read some of your articles in the SCIENCE OF THOUGHT REVIEW.

Intuition told me that I had at last met the teacher I was looking for.

Then I was poor, so poor that the subscription for the Review and the Course seemed more than I ought to indulge in.

The lesson on Abundance came just right, as I had been trying to realise the lesson of "the widow's cruse."

A few days after that I got news of a legacy which has been counted as lost because it is nearly thirty years since the relative died and it seemed quite out of reach.

Now I wish to dedicate a good tenth to your work as I feel very strongly that it is of the utmost importance to this country, and the world. I do not know yet what the whole figure will be, but this is the first instalment. Please may I have the lectures that are just ready. I am hoping very much indeed to come and see the work at Chichester before long as I feel it is a sort of spiritual home.

Yours faithfully, A. F. W. 6587.

P.S.—This seemed to be so much in line with some of the letters in this-month's Review that perhaps you may like to use it. Please do if you like, name and all.

London, S. W. 6. 24/6/28.

DEAR SIR.

Please find enclosed Treasury Note valued 20/- for The Science of Thought Review to myself at the above address and to my mother. The remainder to whichever fund you may think needs it most.

Every wish for your continued success for your work

is truly blessed.

B. W. 175.

P.S.-I add this short note concerning our progress on the Pathway of Truth. I am not a great hand at writing so am brief. I am thankful to say that through the study of Mr. Hamblin's Lessons, Courses 1 and 2, my wife and I have proved their truth and worth. To-day we can truly say that many and wonderful revelations have been given us: a continuous growth of enlightenment leading to the "Secret Place." By the practice of the "Presence" and always endeavouring to live by the spirit our daily life is indeed wonderful, order in all things, health, harmony and peace and a realization that all things work together for good, for the Infinite Love enfolds all. Sowith the joy of this knowledge we send our thoughts and desires for peace harmony and love to all mankind and. that the will and purpose of God be fulfilled.

November 8th, 1928.

DEAR MR. HAMBLIN.

I would like to thank you for your "Lessons on Blessedness," which I am enjoying reading with great profit.

The influence for good which you are exerting in a quiet way must be much more that anyone can imagine. One finds in this city many who attribute the harmony of their present life to your teachings, and these testimonies. seldom get into print. In other words the unwritten testimonies far outweigh those you receive by post. must encourage you and your helpers very much and wish you God speed in your efforts to establish the King dom of God.

I am enclosing a small donation herewith and trust to

send something further later on.

With kind regards, Yours sincerely. B. M. B. 10

October 30th, 1928.

DEAR MR. HAMBLIN.

Enclosed is £2 free will offering to be used in the Great Cause of Love and Truth.

It is with deepest gratitude I send this, your last letter that I received "Letter 3. Course 2," has been made a great blessing to one, just before receiving it, I was in deep water, but the letter shewed one the way out. I thank God I was led to take the second course of letters.

May God bless you is the desire of

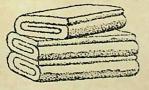
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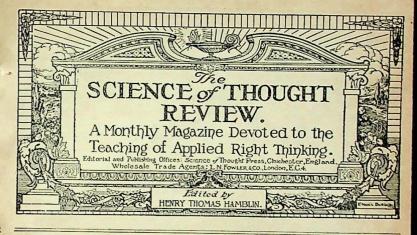
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Editor's Monthly Notes.

THE LOVE WHICH PASSETH KNOWLEDGE.

Our blessed Lord's teaching might be described as two-fold—the Kingdom, and how to find it. What the Kingdom is was never explained. It was likened in parable to many things, but what it is could not and never can be described in human language. It is something that can be found, and experienced; but those who find, can never describe what it is. It is past all describing, but it is not past finding—for there is a way to this Kingdom, and it is made so simple that "way-faring men though fools shall not err therein."

In previous articles we have considered, together, one or two ways of approach to the Kingdom of Heaven, as taught by our Lord. Now we are going to look at the matter from a different standpoint. Previously we have looked upon the Kingdom as the realm of Divine order, and as Divine order itself. But this perfect order is due to the fact that it is the outcome of Love. Divine order is Divine love in expression. The realm of Divine order, or Heaven, is what it is, solely because it is Love, perfectly expressed. The delightfully harmonious and orderly state which constitutes Heaven is all due to the

fact that Divine love meets with no hindrance. All the denizens of Heaven vie with one another in expressing love, with ever greater perfection, if such a thing be possible. They are always trying to serve in love, more and more, considering how they can make others happy with a complete forgetfulness of self; while all combine in a great consuming passion for the Lord, the Divine Fountain of all love. Therefore, the Kingdom of Heaven is the Kingdom of Love. The Kingdom of Heaven is the Kingdom of God and His righteousness or Divine order. Therefore, because God is love, the Kingdom of Heaven is the Kingdom of Love.

I have put it in this crude form in order to make the subject simple to all. It does not explain, however, what Jesus meant by the term the Kingdom of Heaven. But it gives us the key by which we may find entrance. If the Kingdom of God is the Kingdom of Love, then the

entrance to it is love.

What we are all seeking is Divine union, although we may not all be aware of it. Nothing less than this will, or can, ever satisfy us. "Thou hast created us for Thyself, and our hearts can find no rest until they find it in Thee." It is only as God dwells in us, and we in Him, that we can find ease for our pain, and satisfaction of

But how can we find this Divine union in which God dwells in us and we in Him so that we become one? Many are the ways and methods that are offered to the budding aspirant, but the simple way is that of Love. Love is the key, the open sesame to that perfect union which alone can satisfy the deep longings of our soul, and which alone can fill us with unspeakable joy and bliss. "God is Love; and he that dwelleth in love, dwelleth in God, and God in Him," said the Spirit through the inspired and sanctified St. John. Here then is the key—to dwell in Love, for if we do so, God dwells in us, and we dwell in Him; and so, to the extent that we dwell in love, do we partake of a state of union with the Divine.

If we are to make any progress in the Pilgrim journey we must abide in love—we must be love itself. We must walk in Love's way, if ever we are to enter the Kingdom of God. What a light this statement of St. John throws upon the statement of our Lord, that the greatest commandment is that we should love the Lord our God with all our heart, and with all our soul, and with all our mind; and that like unto it is the command

that we must love our neighbour as our own self. On these two commandments hang all the law and the prophets. And to the lawyer who questioned Him, our Lord said: "This do and thou shalt live." There was no difficult doctrine to be believed, or understood, no occult attainment to be mastered—simply that if he fulfilled and obeyed these Commandments he would live—that is, that he would enter into eternal life.

But the lawyer wanted to excuse himself, so Jesus told the parable of the Good Samaritan, and then asked of this questioner, which of the ones mentioned was neighbour to the man who fell among thieves? And he replied: "He that showed mercy on him." Then Jesus said: "Go thou and do likewise."

So we see that this is a true, sure and simple way, leading direct to the Kingdom of Eternal Life—to love God and our neighbour and to show mercy—in other words, to be love itself, to love one another, and so fulfil the law of Christ.

THE OLD LAW AND THE NEW,

But some may say: This is only the old Jewish law, and is not Christianity at all. It may be, but it is the teaching of Jesus Christ, who said: "Think not that I am come to destroy the law, or the prophets: I am come not to destroy, but to fulfil." The law of love had been previously given to man, but it was not followed or understood in all its fulness. Jesus came to fulfil it; to be love, even to His death on the cross; to reveal what love is, and to shew us what we have to be if we are to be his real disciples.

Jesus brought a new conception of love to the world. A new conception of the love of God to us, in that He sent His own Son, and of the love of man to God, and of the love of man to God, and of the love of man to man. And in this teaching He shews us the way to complete unity or at-one-ness, and, through this, to complete liberation and freedom. Until we become love in thought, desire, motive, word and actions, we are mere plague spots or festering sores in the Cosmic body: we are centres of discord and disharmony. But when we become love, and love our fellow-man and the good Father of all, we come into harmony and unity with the Whole, thus becoming one. And so unity and oneness, from which we have by nature fallen, is at length restored.

PRACTICE AS WELL AS THEORY.

What a relief it is, to many of us who have theological difficulties, to find such a simple gospel, and to find also that it is the teaching of our Lord Himself, backed up by the disciple who loved Him most, and who understood Him best. We gladly admit that there are other doctrines than this in the New Testament; but this way of approach is complete, and those who cannot accept other doctrines can find in it all that they need. No great intelligence or intellectual power is required, but simply the heart and mind of a little child. All are invited to enter this path. It is not strait because any are excluded; it is only strait because we are so reluctant to love and forgive. For this call to God by the way of Jesus Christ is not a matter of intellect. Intellectual assent to it, as a doctrine, will never admit anyone into the Kingdom of Love. The only entrance is through becoming love itself. It is not what we believe, but what we are, and do, that matters. We may think all sorts of beautiful things about God, but unless we ourselves become all these beautiful things, it availeth nothing.

"Not everyone that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father Which is in Heaven. For many will say to me in that day, Lord, Lord, have we not prophesied in Thy name? And in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."

We have therefore to be, and not merely to believe; we have to do, and not merely to hear the teaching of love. It is not sufficient that we think fine thoughts, or speak and talk beautifully about love. We have to become love itself—we have to be love in all that we think, say, and do.

THE WAY OF ATTAINMENT.

Those who begin to live the life of love—who earnestly desire to become love itself, even as He is

love—soon discover that they have entered a course of training. They find that they have to pass through certain initiations: not the initiations of mysterious occultism, but what are tests of love. Soon they meet with an experience that proves whether they have any real love in them, or only mere talk and theory. They are liable to be upset by this and to think that either they have gone wrong or that love is not the underlying principle, after all. But we can become love itself only through becoming changed into love. And this change is wrought through experience. Each incident, as it arises, is an opportunity for us to shew that we are love, and to demonstrate that there is real love in us: not perfectly expressed, perhaps, but still present, nevertheless.

Judging by my correspondence, many people have imperfect ideas of love. They say that they cannot love dirty tramps, criminals, harlots, cheats, etc. They seem to think that loving means putting their arms round other people's necks and kissing them. But if they were to think of love as goodwill, friendliness, mercy, long-suffering, kindness, forgiveness, etc., they would soon realize what true universal love is, until they reach the stage when they yearn over humanity just as much as they yearn over their own child.

THE FIRST STEP.

The first thing, probably, that we have to learn is to forgive. So simple, yet so difficult. It is difficult because what hurts us always seems such an injustice. But we have to learn to forgive, no matter how unjustly we have been treated. There can be no entrance to the Kingdom, neither can we make any advancement in the spiritual path, if we cannot forgive those who have wronged us. But, thank God, if we forgive, freely and utterly, those who have wronged us, then we can go forward in that path which leads to the fulfilment of all our deepest longings and desires. This is why our Lord taught that if we forgive others, their wrongs to us, God also will forgive us the wrongs we have done to Him. God is all love and forgiveness, but we cannot enter into His love, neither can we enjoy His forgiveness, until we forgive those who have wronged us. God who is love yearns and longs to have everyone of us, but cannot admit into the Kingdom of Love those who are not

SCIENCE OF THOUGHT REVIEW.

love, and who are so far from being love itself, as not to forgive those who have injured and wronged them.

But we have not only to forgive those who have really wronged us, we must also forgive those who have merely annoyed us, and "rubbed us up the wrong way." Even a cat does not like being stroked the wrong way, and the fur of black cats, so it is said, emits sparks of electricity when this is done. I am afraid that we human beings are much the same. But we must learn to forgive all who vex and try us, for it is only through this gate of forgiveness that we can enter into liberty.

NOT FORGIVENESS ONLY, BUT ACTIVE LOVE.

But all this, after all, is only the negative side of the subject. We have not only to forgive and to give up all resentment, but also we must obey the injunction: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that dispitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." But "doing good" to our enemies must not be a painful duty, but a true act of love. We have to be love, genuinely and truly, if we are to be children of the One who is Love itself.

Now, how can all this be brought about? How are we to forgive and to love and do good, instead of nursing our anger and resentment, and brooding over our wrongs? The great secret is to surrender to the Lord of Love. He is always knocking at our heart's door: He is for ever in our soul, saying: "My son, give me thy heart." Surrendering to Love, makes Love's ways easy, or, at any rate, possible of achievement. If we respond to the Divine Love, then it becomes comparatively easy

to be loving to others.

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In the days of my youth, and before, men preached hell-fire to the people. Many may have been frightened thereby into repentance, but it must have been the love of God revealed in Jesus Christ that softened or broke their hearts, making them new creatures. It is only love that can save: it is only love that can reconcile man to God. God does not need to be reconciled to man, but man needs to be reconciled to God, and Divine love is the only power that can accomplish this. If the world is to be saved, it is only love that can accomplish it. No appeal to self-interest can ever win man to God, but only the love of God, breaking

down his hardness and lack of love, his selfishness and enmity, until his heart and mind become like those of a little child.

It is only the love of God which can soften our hearts. We love Him because He first loved us.

A SIMPLE TECHNIQUE.

But there is a way whereby we can the more effectively put love into action, thus gaining the victory. We may feel that we cannot forgive, yet if we follow this simple technique it becomes possible of achievement, in time. Of course, we should pray that our heart may be softened, and that we may be able to love, where now we hate or dislike. This is taken for granted. Then in our quiet time set apart for prayer and subjective reflection we should direct our thought to the one who has upset us, and say, audibly, "So-and-so, I forgive you freely." It may seem too simple to be of any use, but, if it is persevered with, it will make a real and full forgiveness possible.

In course of time, we can go a step farther, when we feel that we really have forgiven our enemy, and say: "So-and-so, I forgive you, and love you. Go in peace." This, too, may occasion some trouble, but after a time it becomes an accomplished fact. Then, finally, we can go yet another step farther, and pray for our late adversary, that he may be blessed in every possible way, even as we would that our nearest and dearest should be blessed. By persevering in this way, we find that we can pray for our enemies and yearn over them just as much as for our best friend; and in so doing the last chain is broken asunder, and we become free.

Then we discover that the experience has been a glorious help up in the spiritual life, advancing us and speeding us towards that blessed state when we are changed into the likeness of the Beloved—when we become even as love itself.

A NIGHTLY PRACTICE.

We should never let the sun go down on our wrath. We should never retire to sleep until we have entered into liberty and peace through forgiving, loving, and praying for all who have hurt us, wronged us, or upset

us in any way during the day. We may feel that we do not want to be bothered, that we want to forget rather than to forgive. This slothfulness must be overcome, for it is only in this way that we can become true followers and disciples of the Lord of Love. If we make a habit of nightly reviewing the incidents of the day, dragging out any unpleasant incident that may have occurred, and resolving it all in love, mercy, and forgiveness, we can retire in peace and joy and bliss, such as we could never experience otherwise.

MONTHLY NOTICES.

Readers of last month's issue must have wondered at the meaning of the term "lustrous success," used in the whole page description of The Fundamentals of True Success. Well, it was a compositor's error, and although a letter of correction was sent by train, and also a telegram, yet the error went through, much to our sorrow. The word should have been lasting, not lustrous. No temporary success is worth thinking about, far less to write a book on the subject. A temporary success is not success at all, the only success is a lasting one. Many men achieve what they think is success, yet a few years sees their life laid in ruins.

Those who have bought this book may perhaps have wondered at the Preface. It is so different from the usual Preface to the usual book on success, which always emphasizes strain, energy, fighting, achievement by effort and so on. It says: "Success has not to be wrung from life by force and agonising struggle, but is something that comes to us naturally as water flows from the mountains to the sea." This strange and unusual book shews how life does not have to be opposed but co-operated with, and how that it does not have to be fought or even changed; for it is we who have to become changed. Our life is conditioned by what we are within: when we become changed our life becomes correspondingly transformed. And this change from disorder to order and harmony is true success, and, because of this, is lasting."

"Abundant good is always seeking us, and when we remove the barriers it quickly manifests itself." This is the secret of real success:—it wants us, and is for ever seeking us. We do not have to chase after it, really. It is chasing us! If we could only realise this, how dif-

ferent our lives would be!

For Righteousness' Sake.

By HENRY VICTOR MORGAN.

(Eighth in a Series on "The Pathway of Blessedness.") Special to The Science of Thought Review.

"Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of Heaven.

The world of men and women can be divided into two great classes, first and largest, those who conform to majority rule, and foolishly believe that the voice of the majority is the Voice of God; and those who, with Jesus, prefer to stand for the Truth alone, regardless of whether they are in the majority or minority, and ever say: "To this end was I born, and for this cause came I into the world, that I should bear witness to the truth."

The pathway of these Truth-witnesses has ever been beset with trial and persecution. But steadfast through sore defeat and foolish slander, they have dared to stand with God against the majority opinion and established usage of their times. Their love of Truth has sustained them and the world has been blest through the highwatch of their soul-quest. It was of such high souls that Jesus was thinking when he said: "Blessed are they which are persecuted for righteousness' sake."

Persecution in itself is not blessed and the desire to be persecuted is almost as ignoble as it is weakly to refrain from saying the strong word for fear of being persecuted. It we will only seek to follow Paul's royal admonition, and always endeavour to speak the Truth in love, we will

not go far astray.

Behind every utterance should be a great love consciousness. A distinction must be clearly drawn between evil in principle and evil in person. As Dr. Frank D. Adams points out in his splendid book: "Did Jesus Mean It" : We are to resist evil, not him who is evil. This distinction was clearly made by one who said: "I do not hate a man because he has rheumatism, I hate rheumatism because it has the man. This statement is a good summary of what our attitude should be toward all evil. Never until from a high heart of love we can pray for our persecutors "Father, forgive them for they

* Did Jesus Mean It. Published by Rev. Frank D. Adams. Church of Our Father, Detroit, Mich. Price \$1.

know not what they do," are we inheritors of the pro-

mise of the blessedness of persecution.

In my own experience, it was a great awakening surprise when the revelation came that much of what I thought was persecution for righteousness' sake was not for righteousness, not for what I said, but rather for the attitude of mind in which I said it. A subtle desire to hit back, to get even with my adversaries had to be rooted out. Insofar as I have been able to do this I have found that the yoke is easy and the burden is light. Let one illustration suffice: I was called to be pastor of a church, the officers of which belonged to the two major parties of the United States, the Republicans and Democrats. They well knew when they called me to be pastor that at that time I supported the socialist party. During the years of my ministry there was never a word of censure from the Official Board in regard to my political attitude. On the contrary, one rock-ribbed Republican said: "I find I am working for the same things in my party that Mr. Morgan is working for in his party, with a far better chance of getting it."

I could very easily have invited persecution had I indulged in wholesale condemnation of those who differed from me politically. But there, as ever, the promise was

fulfilled: "Love never faileth."

Before me as I write are two books about India: "Mother India" and "The Christ of the Indian Road." The author of "Mother India" spent a few months in that country and wrote a book that might be likened to a foreigner going to Paris and investigating the brothels and sewer system of that city and without visiting Notre Dame, the Louvre or the Academy of Science, writing as

book saying: "So this is Paris."

The author of "The Christ of the Indian Road," on the contrary, has been a missionary in India for many years, knows India intimately and is full of praise for the lovableness of the Indian character and admiration for the great non-Christian leaders of progressive religious thought in India. I have no doubt that the author of "Mother India" has a real desire to help the cause of Christ in India, but the book has made hard the way of every enlightened missionary, while "The Christ, of the Indian Road" has served to open doors that no man can shut. Were the author of "Mother India" to go as a Missionary to that country (which heaven forbid), I have no doubt there would soon come a wail: "I am being persecuted for righteousness' sake."

Far be it from me to encourage blindness toward moral wrong or to engender an attitude of mind which ends in what Emerson would call: "A mush of concession." There never was a time in the world's history that called louder for men and women who, regardless of consequences, will stand loyally for Truth against the massed and established opinions of their day, taking their stand for Truth and Truth alone, and looking to the Truth for its compensations.

Of old the question was asked: "Are the consolations of God small with Thee?" If they are, it is because we have had a small conception of God. The rewards of loyalty to a universal conception of God as Truth and Righteousness are immeasurable. The good laws are our consolers. They know if they have been kept, and from the high watch of loyalty to Truth come infinite assurances of perpetual peace and eternal progress.

There is what Josiah Royce has called "The Brotherhood of the Loyal." Their history is the history of the ascent of man from darkness to light. They were one and all enamoured by a heavenly vision; they endured, in joy, as seeing that which is invisible. Above the world's darkness and woe they could say with Carpenter: 'I sit and sing for I have seen, and what I have seen is sufficient." The wonderful words of the great Master: "Their's IS the kingdom of heaven," were to them challenge and fulfilment. Mark well the present tense: Not 'will be," but "is." It enabled the aged John, from his isle of banishment to say: "Beloved, now are we the sons of God, and it doth not yet appear what we shall and Paul, awaiting execution, to write: "Rejoice in the Lord, alway, and again I say, rejoice." It all leads to the "Rejoicing Consciousness," which will be the subject of our next lesson.

Mr. Morgan's address for correspondence is 402, No. Eye St., Tacoma, Wash., U.S.A.

The difference between men of great achievement and those who never rise above mediocrity, is one of vision and constructive thought. The ordinary man does not think constructively at all: neither does he see possibilities or visualise them. The great man is always a man of vision. The greatest statesmen, generals, inventors and leaders of men have been men of large vision. Without their vision they would have been nonentities. We, too. can exercise the same faculties; can obey the same Law. and use the same creative forces.

(The Fundamentals of True Success Apager 35).

The Adversary.

By RICHARD WHITWELL.

Thy work may be a continual meditation upon the Perfect,
Seeing such therein, working straight thereto!

Seeing such therein, working straight thereto.

Thy virtue as a single will to that high end,

A love, a fire, an energy!
Then daily wilt thou touch Reality,

And feel Love's deep reactions day by day, For Life is true to thy truth!

If thy spirit fail thee in thy work,
Then stay thy hand: be still,
And in the stillness wait, till the truth of thy "being"
speak!

Even if the work seem unreal: in the stillness
Gird up thy loins, and with might
Make demand that its meaning disclose!

Thyself art liberator, and hast the key! (The Cloud and the Fire,* page 21).

There is an amazingly searching passage in the midst of the great teaching of the Sermon on the Mount, following upon the fine exhortation unto kindness and forgiveness in word and deed. Our true expression toward one another is determined by something deeper still, our attitude to Life itself. The Master sheds that same light, with which he was able to illumine the personal problems of human relationship, upon the greater background of man's experience: man's circumstance and environment, and the purpose thereof; man in bondage or liber-"Be making agreement with thine adversary, quickly, while thou art with him, in the way-lest once thine adversary deliver thee up unto the judge, and the judge unto the officer, and into prison thou be cast." † The method in which the personal issue is met is also applied to the greater problem; but the two, indeed, are interrelated, the one truly the outcome of the other.

^{*} The Cloud and the Fire. By RICHARD WHITWELL. 2/6 net. The Science of Thought Press. † Rotherham's translation.

Unto others, in a personal and sentimental way, our attitude may be right and kind; but in our attitude toward, and fronting of life itself, are we undoing what otherwise we are striving to do? Have we vision as we are meeting life, in the circumstances, the daily issue, the corporate venture in which we have our part; or do we accept things as inevitable, and in a manner right, because of a general acceptance, and so blindly and dumbly minister to those causes which are vital centres whence flow out streams of misery and anguish?

Far rather would man be kind than unkind, far rather true than untrue: he would rather do his brother a good turn than a bad one. "How far yon little candle throws its beams," wrote Shakespeare; "so shines a good deed in this naughty world!" And Wordsworth sings of those "little, nameless, unremembered acts of kindness and of love." It is, indeed, an intrinsic goodness that maintains

life in its sweetness.

But behind, and militating against all, is a great fear—man's tenure where he stands. Is it secure, or is it insecure? Because of this incertitude, this vast anxiety, this fear of consequence, he turns against his brother, and seeks to maintain his personal good at his expense. He deprives his brother, not wilfully, not desiringly, but blindly, and perhaps in the way of things he cannot help it. And lo, there stands the Adversary with its grip upon his circumstance—and it is FEAR.

The private good wherewith we would lift our brother is nullified, because in the main thing we are seeking our

own at expense of our brother.

The product of man's corporate fear is a system rigid, inexorable, unto which he has submitted himself, and

is paying the price to the uttermost farthing.

It is written that Love has nothing in common with fear, because "fear hath torment"; and also that "perfect love casteth out fear." If such a fear could be ousted, and man, touching Something, should just know that all is well, and very well, and "in every manner of way is well"; and that things are working truly, and of necessity so, because of That?

Evil which begins as a little centre, divorced from Truth, gathering strength and power through progressive suggestion, ends, if not cut short, in an avalanche of dis-

aster and catastrophe.

How may we find the remedy? Must we wait for a new system to be super-imposed upon the old? Such, indeed, would be ineffective without spiritual renovation. To clean and garnish the house is well enough if you can be sure of the occupant. The outer will ever tend

to reflect its inner content.

There is a better way, and it is present to our action now. We are enjoined to agree with our Adversary quickly while we are in the way (on the road, with him). While we are here, we are in the way with him, and there is no moment but we may meet our Adversary, either in fear, or in faith. Accordingly will the doors of Life close upon, or open unto us. And if they open, will we not step forth free, enfranchised in the universe of God?

"Fear is a door. Go not through it; it leads into the night. Love is a door. Enter there, O Soul, and taste the freshness of the early dawn."—(The Gold of Dawn.)

The opportunity comes "while we are yet in the way" to "agree with our Adversary," and accept his terms—to let him do with us what he will—to find, at length, that he can do—nothing. The terms imposed on us comprise our circumstance and the difficulties attending it. Our surrender, accepting in vision that demand, bears new and different meaning; by virtue of a higher loyalty, a self-surrender. Even at that moment a veil is rent, and we may become aware of a blessed meaning working through. The very thing, so difficult, becomes the direct means of grace, and freedom.

God asks two things, our truth and our trust.

Beloved, shall we say that we have a Saviour, whom we had forgotten, yet whom we may discover in and through the thing that we do?

Are the difficulties worth surmounting? We will at length regard them as having been most worth while of

all.

The Adversary is the great Fear; it is also the enticement of the world. The ideal that burns in the heart finds itself confronted by its opposite, which makes effort to overpower it. It stands as the great temptation; the world's offer: Bow down to me.

"My feet were almost gone," cried the Psalmist,
"my steps had well-nigh slipped, when I saw the
prosperity of the wicked. They are not in trouble as
other men, neither are they plagued like other men—
they have more than heart can wish. And they say,

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How doth God know, and is there knowledge in the Most High?—they increase in riches. When I thought of this, it was too painful for me, until I went into the sanctuary of God; then understood I their end. . . . It is good to draw near to God."

Does not the great Opposite seek entrance with persuasion, with entreaty, with reason; its every plea comes before the soul, with an almost overwhelming power, for it speaks through friends, through relatives, even through those nearest to us, and is the apparent voice of reason. But the soul has its secret, its treasure, its pact with God,

Swim with the reflex current of the world, and have an easy time, with honour, of a kind, and approval—yet, because of a trysting which we failed to keep, an inner desolation, an emptiness, a knowing of failure in the thing that alone was worth while. Nevertheless, all is not lost; every failure may be retrieved, and freedom and victory won.

"Freedom has to be won afresh every morning, Every morning thou must put forth thy strength afresh upon the world."

"Cast thy bread upon the waters"—the current bears it out of thy reach. Is it thy livelihood, and apparent security? Sever the cable, if God calls—and believe: surely He will deliver thee "with a strong hand, and a stretched-out arm." "Thou shalt find it, after many days!" Thou wilt discover a new and blessed security, without anxiety, without strain, without stakes and palisades to hold it thine; but in accord with love and good toward all. Thou wilt be established, thou wilt be strengthened; those days, looking back upon, thou wilt never regret.

"Not by accumulating riches, but by giving away what you have,

Shall you become beautiful;

You must undo the wrappings, not case yourself in fresh ones."

When Christ comes, and all good draws toward one glowing centre, the opposing factors tend to draw together under one banner, for it is the meeting of one supreme issue. So Anti-Christ appears, not in an individual person, but in an individualised spirit, expressing now here and now there;—even as there are many mem-

bers in the body of redeemed humanity, of whom Christ is the head and heart likewise. He comes with specious argument and persuasive tongue—but his heart is faithless and fearful. Under that urge we make war to end war; we raise armaments to maintain peace; we hold our good at the expense of our brother. Surely this buttressed insecurity might collapse at the very touching, by reason of the hidden panic griping the heart of the peoples.

Because one factor is absent, all else is insecure. But if God be present, all is secure. In the absence of this consciousness the one valid truth of life becomes a negligible abstraction without any meaning. And is there not a righteous anger against a false religion giving its benison

to a false system?

Do we not want to see religion militant in its true sense, with triumphant perception of God in the present, an available determining power, equal to every problem and every issue? Will it not go forth conquering and to conquer, in the whole field of life, wherever there is that which causeth or thinketh or maketh a lie? It is not with weapons of evil, as with swords and staves. We must needs stand back, for of ourselves we can do nothing—to let the One pass through. He rides a white horse, and from his mouth proceeds a sharp two-edged sword—

the sword of the Spirit.

Evil becomes innocuous when we have the glowing knowledge that all things are working together for good. Let us go forward with quiet strength. Amid the apparently impossible let us be true, looking unto That, our one, our sure Resource. By the power of non-resistance and forgiveness we may win through every experience: it is the continual stepping back in ourselves from rendering evil for evil—by doing which, even to that degree, we implicate ourselves in its mesh. We are enabled to recognise the working of the great, good Law, which acts and reacts truly; and the word of which is, "Vengeance (or judgment) is mine, I will repay." If we interfere with the Law by taking upon ourselves its penal work, we frustrate its remedial purpose, and incidentally we put ourselves "into prison," under its reacting power, and to that extent "in condemnation."

By working in that old, blind way, we strengthen the enemy. This is the weapon which Christ enjoins us to throw away, "Put up thy sword into its sheath!" As we go forward, in His Name—do you, beloved,

As we go forward, in His Name—do you, beloved, understand?—we have continual victory: we stand back, CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

and the Power works through. He enters the breach, for us, and the Land is won. It is the Joshua, foretold, leading, and we follow, into the promised Land, our life in God, here and now.

It is a good Land, wherein we labour not, for our work is transfigured—and Consciousness becomes our encompassing good. There we may, in faith, "serve Him with joyfulness and with gladness of heart by reason of

the abundance of all things."

Our Adversary is the Opposite through which the greatest good is to be won. It is the servant of the seething cauldron in which the gold is refined. It is the anvil on which the steel is wrought fine and true. It is the background of darkness, against which the Splendour of God will reveal unmistakably. It is the contrary principle,

perhaps in the end redeemed in man.

In this great warfare, as John Bunyan knew, we all have our part. We may join in, from just where we are, the close-serried ranks of Truth and—it is in the realising of God, here and now, and amid the thing that we do. Bless that which thy hand findeth to do! A touch of the Spirit—and it is all rendered beautiful; drudgery ceases, the burden has vanished. If we are glad to be where we are, this moment, at this place, this job—with uplifted consciousness—will it not partake of a new quality? Strength and gladness will flow through to meet it, and we will not be overborne. Moreover, it will become a shrine, with a central place of stillness and sweetness and refreshment, and from that centre, or mid-point, we will work creatively.

We will be equal to our job. God will bless us in and through it, in the home, and out of the home. Something bigger is brought to the birth: our lives become creative unto the new society. It is all the simple application of

God's Presence; fear is absent, anxiety ceases.

Thus we may meet the Adversary, and his demand, through perception of One other, realising in the glad acceptance of the thing before us a means unto a better and the best. Never turn aside, with false demonstration, burking the issue; let us meet it face to face—yet, standing back in ourselves, with "not my will, but Thine, be done." let that One win through.

"The wind blows east, the wind blows west, the old

circle of days and nights completes itself;

But henceforth the least thing shall speak to you words of deliverance; the commonest shall please you best."—(Edward Carpenter.)

Francis Schlatter.

By JEAN SILVERLOCK.

II.

In my first article dealing with the life and doings of this once-famous man, Francis Schlatter, I quoted the description given by an eye-witness of his healing work, and the impression it produced on all who were present, and beheld its effects-an impression made not only on the sick and suffering-the blind, the deaf, the lame, and those afflicted with dire and divers diseases, but also on the curious spectators, strangers, who had come from afar, attracted to the spot by the rumours that had reached them of this man's wonderful healing powers, and his undeniable humility and purity of life. The record I last quoted from was that of a well-known journalist, of that period, a literary man who, while speaking with the utmost respect of this healer's work and experiences, took a judicial and scientific view of the subject, which was only natural to one trained to maintain a critical and questioning attitude towards anything outside the customary order of events.

Another eye-witness who, however, firmly believed in the divine character of Schlatter's mission—namely. Joseph Wolff, of Boulder. Colorado—wrote as follows:

"Here, as perhaps never before, since the days of the Apostles, and early Christians, has been given to us the startling and convincing proofs of the truth of the words of Jesus: "He that believeth on Me, the works that I do shall he do also." Not alone upon the bodies of these sufferers have benefits been conferred, but also upon their minds. Hundreds have brought their Bibles with them, and it has been no uncommon sight to see groups of men and women standing about, examining, and searching the Scriptures, to find therein a proof that these healings, done by Francis Schlatter, really bore, as they believe to be the case, the true stamp of divinity. The atheist and materialist were here confronted with a stupendous Fact, which meant far more to them than all theological speculations and tenets. From profound indifference, and positive scepticism, they were, many of them, aroused to a serious and sincere interest in "things unseen," and if not absolutely convinced or converted, could no longer call themselves agnostics.

'No one certainly could stand for long in the presence

of Francis Schlatter and remain a sceptic. At his appointed place, in sun or storm, and with uncovered head, for six hours each day, in obedience to the Voice of the Father, within, and by His mighty power, this modern man ministered unto the sick and afflicted and healed their hurts. The fame of this service rapidly increased the throng, until it became so great that willing hands lent help to bring order out of confusion, by registering and 'placing in line 'all who wished to touch the healer's Without this precaution, inextricable confusion must have been the result. His work commenced at 9 a.m., but many hours before that time, a line was formed from two to four abreast, extending sometimes around three sides of a large square. At noon, he took a recess of one hour, after which he resumed his work, closing it for the day at 4 o'clock. Often, hundreds in line failed to reach him at that hour, but their patience and hope were dauntless, and, not infrequently, many of these retained their places throughout the following right in order to be sure of touching the healer's hand, and receiving his blessing next day. No inclemency of weather deterred those anxious and persistent souls, in the accomplishment of their purpose. At 3 a.m., and sometimes sooner, the people commenced to arrive and take their places, and, by the time the Healer made his appearance, a vast multitude was waiting in line, and the street in front of the spot where he stood was thronged by thousands. On these, who were mostly curiosity-seekers, his very presence seemed to cast a feeling of awe and involuntary respect. No police supervision was necessary, although the multitude often num-Bered over 5,000. No confusion, or disorder, no boisterous talking, but quiet good humour, hopeful expectancy prevailed. They acted as though in a divine presence, and felt they were standing on holy ground.

As the healer stood there and blessed the afflicted with his "touch" as they rapidly passed before him, telling each one to "thank the Father"—with a countenance whereon deep peace and serene faith were plainly expressed, with a directness of purpose, and self-poise that denoted a full realization and understanding of his work and its meaning; with clear blue eyes which shone with a love that was universal, with lips that softly uttered the Lord's Prayer, and with a face that recalled so vividly the pictured Face of Jesus—was it wonderful that the conviction took possession of the minds of many in that vast multitude that they were indeed standing

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face to face with the Christ? Here surely was one who had no regard for the customs and opinions of men, and who was not actuated by any of the motives and impulses common to the race. No thought or desire for any "fruits of his labours" ever entered his mind. He abhorred and repelled any idea of compensation. wonder the world marvelled! Why he should, from day to day, and from week to week, and month to monthuntil his ministry in Denver, that covered 80 days, came to a close, do what he did, "without money and without price," was incomprehensible to the average mind. If his object had been worldly gain, it could have been easily gratified, for thousands upon thousands of dollars daily were actually offered him, or only awaited his expressed willingness to accept what was offered. His uniform answer to all such offers was a steady refusal. "No!" he said, again and again. "No! the Father 'No!" he said, again and again. says I must take nothing, nothing."

With Francis Schlatter, rank and wealth and "position" were as baubles. Side by side in the waiting line were the most highly cultured, and the most ignorant and illiterate. The wealthy were there, clad in richest raiment, and also the beggarly poor, clothed in rags, and barefoot. To the Healer all were, alike, the children of one Father, and all equally received his kindly smile, and his tender ministrations. He did not know or care if the hand he held for a few seconds in his own was the hand of a millionaire, or that of a beggar, the child of fortune, or the child of sin and shame, and sorrow. A love, free from condemnation, and a boundless charity, were expressed on his every look and ges-

ture.

From near and far had been brought to him, or had come of their own accord, sufferers from maladies declared absolutely incurable by the medical profession, and many also of long years' standing. Yet, hope and eager expectation could be seen on every face, that here, at last, one had come who would set them free. In many, many cases this hope was realized! Of the 87,000 who received the Healer's "touch," at that memorable spot, thousands were actually healed. If it should be asked why all were not so fortunate, it might be answered as it was stated of Jesus Himself on one occasion that "He did not many mighty works because of their unbelief." No doubt each weary heart in that wast crowd had hope and expectation of being healed, but perhaps not every one had that dynamic, unshaken.

positive faith which can thank God beforehand for the benefits not yet received, but which it knows beyond

the shadow of a doubt it will receive.

On the last day of his appearance he treated over 5,000 cases. Fully as many awaited the morrow's dawn in hopes of also being healed-but for them, alas! it never came. On the morning of November 14th, 1895, the Fox family found the room which the Healer had occupied, vacant. On the pillow a paper was left on which was written the words:-

Mr. Fox,-My mission is finished. Father takes me

away. Good-bye.

FRANCIS SCHLATTER." (signed)

Denver, Nov. 13, 1895.

Such was the account of his doings during his stay in Denver, given at the time by Joseph Wolff, of Boulder, Colorado. And thus ended in Denver the mission of a man who, to all outward appearances, was God-com-

missioned and God-inspired.
"It may safely be stated," records this same faithful biographer, "that, since the days of the prophets of old, no man we know of has suffered such terrible hardship, exposure, perils, and personal torture at the hands of inhuman persecutors, all apparently by a "leading," to prepare him for the work he was appointed to do, than Francis Schlatter." Alone, without money or human aid, he made the journey of nearly a thousand miles, on foot, during the most inclement weather of mid-winter, to the retreat to which "The Father" had directed him, at Hermosillo ranch, in the mountains of South-Western New Mexico. In this desolate journey, with its perils, its inevitable incidents of hardships and dangers-a portion of which, to human view, would have proved fatal to the most hardy and expert frontiersman, is to be found surely the greatest proof of his divine guidance, and providential protection. No explanation of these extraordinary experiences can be attempted. It was a secret between the heroic yet humble man and his God.

That he was loyal to the Voice that guided him and obedient to the Divine Purpose-at whatever cost to himself-is the one amazing incident in such an age as this-730 days of almost superhuman endurance. traversing eight western States and Territories in scorching heat of deserts and bitter cold of snow-covered mountains, nearly always hungry, weary, half naked, or else

in prison.

"If faith be dead to-day, as so many affirm," wrote his hostess, at whose Mexican ranch Francis Schlatter was a guest—and a deeply honoured one, for a few short weeks—"here was one willing to suffer, listening to and believing in the promises of Scripture, living the words' so meaningless to the mass of mankind.

'Though He slay me, yet will I trust Him."

Here we behold one holding fast in simple faith to the Bible promises made to those who have ears to hear; here the latest, highest phase of the religious devotee; here the rare beauty of steadfastness and unflinching following to the bitter end.

"Sometimes," he admitted humanly, that he murmured when frozen with cold and half starved: "Father, you give me too much for me to die, but not enough to live." To this came the severe reply: "When I want

you to have food, you will have it-follow Me.'

To us how cold and cruel seem those commands, yet he knew it to be the Voice of Our Father Who is in Heaven, Whose very name he hallowed. How are we to reconcile the apparently severe tyranny of this Unseen Intelligence with our human notions of a loving God. How explain the seeming cruelty of the Father's commands to this humble, willing, obedient soul? Only by accepting the Healer's own words to illumine our darkness, perplexity and doubt, and these words were:

do not men live what they say? He wants deeds, not mere words. He has promised for ages to establish His Kingdom. Did not Jesus say: The meek shall inherit the earth. "Who inherits the earth to-day? Could Father make false promises? Why say and not do?"

Such were the healer's own explanations.

Therefore let us be content to leave his mission as one of the mysteries of faith which some day will be made clear to us, and say with the hostess of the Hermosilla ranch, who probably knew Francis Schlatter better than anyone else: "let us look in faith that all things are working together for good, beyond the present pain to Infinite Eternal Purpose."

Much might yet be written of this wonderful man's doings and sayings, and of his own account of himself while resident on the New Mexican ranch, but the limitations of space render it impossible in this article. Later on, perhaps, a further account might be given—but that

remains for our Editor to decide.

(To be continued).

On Communal Life.

By KATE SIMMONS.

We do not find it easy to realise and practise the communal life, even though we may find it easy to arise in thought and feeling, and feel an abstract love for humanity; but, to return and put into concrete expression the life of oneness is surely a difficult task for us all. For there are other aspects of life to co-ordinate in and with the communal life, these are the personal and family aspects, and the life of work which possibly predominates to the exclusion of all other claims.

Perhaps work and family life satisfy us, but usually a lack is felt, even though it may be unconscious, if the life is thus limited.

People will often associate with those for whom they have no regard, in order to satisfy the need for participation in the life of the community, and will disregard clash of temperaments and criticism in order to find interest and refreshment among their fellows.

But, what is behind the communal life, we wonder; what is the real spirit of it, for something true is there, otherwise we would not participate in it as we do? Since we are alive, we must not only continue to live, but increase in life; not simply in size, weight, abilities or possessions, but in the awareness of life. And, this increase cannot come from self, we cannot really think of such a thing as self-expansion, for, indeed, the whole secret of life and progress seems to be the other way about, as a method of self-forgetfulness.

Thus it is that the true method of expansion and progress comes into actual expression as an increase in the communal life. It is true that we can seek God and find all the life and love we ever can know or realize in and from the Divine; yet, there is more than the finding of life to accomplish, there is the embodiment and expression of it to make manifest. Thus it is that the communal life is the means whereby we increase in the consciousness and expression of life; for we are only truly conscious where what we know is expressed; if held in the mind only, nothing is born, and this is contrary to the

principle of life. For what is conceived in the mind must be born in the life, or it will die within us. Thus, if what is thought and felt is not expressed, we cease to think and feel, and, moreover, there is not room for fresh life to enter in. Thus, everything is born into a general life. Every day we need fresh air, fresh food, and fresh cleansing and fresh conscious life also. That is to say, we need fresh thoughts and feelings, we need renewing and recreating, or recreation.

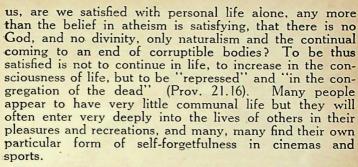
Where, then, do we find these?

Truly, we know that all things come from God, yet the natural life must also continue, the life of daily renewing.

Can we work well if ill-clad, unfed, and badly housed? Surely not! So also we need the same kind of supply in consciousness; yet we draw all true power from God, the power to think, feel, work, live, and to absorb all forms of nourishment, whether these come to soul or body, but for the use of these we depend upon ourselves, and also upon the communal life. We may say: Yes, but my work satisfies me, I want nothing more, I have no time for communal life. Well, if this appears so at the moment, it is due to the fact that we may be engaged upon a special period when it is necessary to give ourselves entirely to the development of faculties and work, but, the moment will come when that phase is ended; and, our work cannot be effective unless the spirit of friendliness, the communal spirit, is in us.

We may be entirely alone in the outer aspect of life, but the spirit of friendliness, of communal feeling, will unite us with all for whom our work is done, whatever this may be; for every branch of work is universal, even though our part in it is entirely personal in outer form.

Thus it is that the spirit of friendliness, of communal life, can enter into all work, if this is not so, then the work cannot be enjoyed in the same manner, and the scope of its influence will be so limited that we seem to be in a cage instead of working out a method of expressing life. A friendly spirit is a great channel for inspiration, in all aspects of life, and our talent and its expression must have behind it the interest in our fellow creatures, or they will have no interest in our work. We may say, Yes, that is true for others, but my personal life satisfies me, and my work is such that others are not interested in it. Is this really true regarding any one of



But these after all are not real in the actual sense, we want something which is concrete fact in communal life, to find the true spirit of it, and our place and value in it.

It is not easy to find the true interior life of mankind, because on the surface we are faced with the stress and strain of personalities; there are the times of ill-fortune, as well as of good fortune, of going beneath the surface of these, yet of adapting ourselves to them; and there are the times of coming together and then of drawing apart again; and the times of misunderstanding as well as of understanding. All these aspects may cause us to retreat, to choose only a few special friends who will please us and make us happy.

But life has deeper experiences than these, for personal relationships are broken up without our consent, by time, change and death, and we have to return to the fact that the communal life must be known and practised. Then we see out of all the experience that faith in good is the very essence and foundation of what we are seeking, and that whether for good or ill, pleasure or pain, understanding or misunderstanding, of coming together or separation, that we must still continue and abide in love.

Thus, beneath the surface of communal life, beneath exteriors, beyond its changing body, we find the incorruptible life which is the oneness of mankind. We see where these thoughts lead us, to the fact of Divine Oneness, to Good Itself, which is God, and thence to the indivisible manifestation which is the oneness made manifest in life, in mankind, in Nature. This oneness does not appear on the surface of things, particularly so where there is over much concentration on personalities,

organization, stages of development, and modes of expression. Yet, all have their true place in the oneness, our difficulties come from seeing divisions and separation only, and not including the oneness.

Or else, we may turn away, as if in despair, from all manifestation, to the One, not realizing that the oneness expressed must also be found.

Thus the development of the true spirit of communal life leads us to the oneness made manifest, then we become interested in the work, lives, and talents of our fellow-creatures, not simply in the activities of our personal friends, but of each and all, and none are left out; and it is in and from this oneness made manifest that we find the power to increase in life and its awareness, the power to express the oneness within, the power of true expansion.

Early Spring.

By A. L. GARLING DRURY.

Blooms the Spring in soft gradations, Shines the sum with sure increase, Nature's lovely demonstrations Proving life can never cease.

Death is only in the seeming, God is life that cannot die; We awake from mortal dreaming To our higher destiny.

See, the lark attracted sunward, Leaves its nest upon the sod; So is life evolving onward, Drawn towards the light of God.

A Man of Faith.

By THE EDITOR.

11

We now continue our review of the book by Hector Waylen entitled An Apostle of Healing, being Studies in the Life and Work of Pastor Richard Howton.*

Amongst the healings that were wrought by the Spirit through Pastor Howton were cancer, double hernia, complete paralysis through spinal disease, and other serious diseases and infirmities. But about the healing part of Richard Howton's work we will speak later. This present article will confine itself mainly to the matter of

supply.

In 1905, Richard Howton published a book entitled Divine Healing and Demon Possession. The title was so offensive, however, that no one would publish it. "Divine Healing" might pass, but not "Demon Possession." About this most interesting subject we shall have something to say later. The point is this, that the only thing to be done was for Pastor Howton to get the book printed at his own expense, which was estimated at £80. So he put the MS. into a drawer, at the same time praying: "Lord, if Thou dost want that book printed, Thou must send the money." Before long a lady sent a cheque for £80. When asked for what purpose she had sent it, the donor replied that the Lord had told her that it was "to be used for printing."

On another occasion a woman came to stay at Pastor Howton's "Home," who had lost all faith in anything above the material and natural. "The Pastor, who had at that time a number of bills to pay, and only a small sum needed for daily necessities left in the house, said: 'Look here, you see these bills: there is one for water rate—there is one for gas—there is one for—etc., etc. . . Now I am going to ask the Lord to send me the money for all these, and to send me five pounds of it within three days.' He thereupon knelt down and offered this request. Of course, the woman was highly interested, and kept running to the door whenever the

* An Apostle of Healing, by Hector Waylen. Published by Stockwell, 2/6 net, of all Booksellers, or 2/9 post free from The Science of Thought Review Office.

postman came. Twenty-five pounds arrived from some distant donor before the expiration of the three days."

I ought to mention here that Pastor Howton never made any appeals for funds or for financial help. He, like George Müller, relied entirely upon the Spirit to send him all that he needed, both for his own wants and those of his "Home." Here, again, he relied upon no worldly methods, for those who came to the Home paid what they could, or only a very small fixed charge. The Pastor's flock also followed the same method, for Mr. Waylen writes: "Free breakfasts to hundreds of poor children of Glossop, on Christmas mornings, have always been one of the good works of this church, and they are still continued. . . . It should be recorded that all through its history, this congregation has existed and paid its way, together with benefactions to missionary and other causes, and the paying off of all chapel debts (also cost of erecting the building), without bazaars, whist drives, jumble sales, raffles, secular entertainments, or any other of the common ways of raising

The way with which money always came to supply the need of the moment should surely be a source of inspiration and encouragement to those who are striving to live the life of faith. When Pastor Howton decided to build a Home of Rest and Divine Healing, which he called "Bethrapha," he had little or no means for the purpose. So difficult, indeed, were the circumstances. that he felt it necessary to have a sign from God on the matter. Mr. Waylen says: "A vision of the house, with its location and name, had been given to him over ten years before it was actually erected. Still, there were times of doubt, and on one occasion he asked the Lord, if it was truly His will that this house should be built, to send him five pounds within three days, which amount came to hand, before the expiry of that time, from a lady in Gloucestershire who knew nothing of the circumstances, but wrote that the Lord had told her to send him five pounds. Howton wrote in reply asking what he was to do with the money. She sent back word that she could get nothing from the Lord but the word Beth'; so he was satisfied that the house was to be built, and called 'Bethrapha.' "

Later in life, Pastor Howton wrote: "For the past fifteen years I have been able to depend upon my intuitions; I never act in doubt; but it took me twenty years before I got to that state." How true these intuitions were can be judged by the successful nature of his life, for it is obvious that the Pastor was led to do the right thing just at the right moment, and this is only possible when we have right intuitions and obey them implicitly.

But Richard Howton had his times of doubt and temptation, in the same way that lesser folk have. His faith was not born with him, but was a quality that was built up through experience and through testing and trusting God. For instance, he remarks (page 42):

"When I first came out for the Lord I gave as freely as I received, and I had nothing but the bank of faith to rely on. At one time the Devil kept me awake three nights worrying me with the thought what should I do when I came to be an old man. 'You'll go to the workhouse, and have a pauper's grave, and that'll be the end of you,' said he. 'Well, then,' said I, pauper's funeral, I shall get a king's resurrection,' so off he went. But finding he could not vanquish me in this way, he tried to get at me through a relative who had just bought a new house and beautified it at considerable expense. This relative invited me, and after showing me round, said in a quiet way: 'Did you ever think what you would do when you got to be an old man?' and he advised me to work for myself for a time, or I might get into the workhouse. I said to him: I've just been elected to the Board of Guardians, so if I've got to go to the workhouse, perhaps the Lord means me to look out a little corner in it.' But to-day I've got a bigger house than my relative has.'

Richard Howton died at the age of 73, and never lacked a penny. He was able to dispense with a salary as pastor of his church, to go on missionary tours, and, generally, to do all that he wanted to do, or what God wanted him to do, and at all times his needs were supplied without fail. In the early days, when he was learning how to live a life of faith and entire dependence upon God, he had his times of difficulty, but, as time went on, there was no difficulty about supply, and no fear for the future. Be it noted that this good and brave man never hesitated to do what he believed to be the direction of the Spirit. If he was told to give away his last shilling, he did so at once. To do so was an act of tremendous faith. It is easy to write or read about such a thing, but how many of us are prepared to do the same? It was because of this childlike trust and willing obedience to his highest intuitions that brought the blessing into Pastor Howton's life. God never let

him down or disappointed him. Indeed, God always gave him, and always does give, an increase, when we part with what we have in the right spirit, not because someone imposes on us, or wheedles something out of us, but because we feel led and prompted to give, without being asked and worried to give by human beings. For instance, at one time when he gave away his last ten pence, Pastor Howton received a shilling in the same street: and when he sent away ten shillings some unknown person sent him fifty pounds. This is the experience of all who trust God fully and completely.

But this generous man, who was always so willing to give his all, when the Lord told him to do so, did not believe in being imposed upon, as the following quotation will shew (page 37). "An impecunious person . . . paid a visit to the Pastor one day, informing him that he had had a revelation from the Holy Spirit that the Pastor was to furnish him with a five pound note, wherewith to buy a donkey and cart; to whom Howton replied, saying: "The Lord has said nothing to me about either donkeys, carts, or five pound notes, so I think there must be some mistake!"

This concludes what I have to say and quote about Pastor Howton and the matter of the supply of all his own needs and those of his work. Such a record should surely be to us an inspiration to live more closely with God and to depend upon Him for all that we need, instead of upon the methods of the world and the ways of mammon.

It would, however, be unfair to close this article without paying a tribute to Mrs. Howton. It is obvious that although her husband fills the picture in this biography, what he did, and, probably, what he became, would have been impossible without her help and co-operation. When speaking or writing about great men, how prone we are to forget or ignore the wife in the background, without whose love, faithfulness, help, support, encouragement, inspiration, and backing they probably never would have become great men at all. Certain it is, in this case, that Pastor Howton's work in conducting his "Home" could never, humanly speaking, have been carried out without his wife's most valuable, capable and whole-hearted help. Therefore, it is with great pleasure and satisfaction that I reproduce, in closing, the gracious testimony of the author, Mr. Hector

Waylen, which appears at the commencement of the book and which I give exactly as it is set.

To CHARLOTTE HOWTON,

who, through forty-six years of married life, was a faithful and loyal co-worker, with her husband, in his trials of faith and labours of love: and without whose aid, much of his work, humanly speaking, might never have been accomplished: this poor account of his activities in the service of God and man is dedicated, with much esteem, by the author.

Next month I hope to give some account of the great healing work that was accomplished by the Spirit through Richard Howton. Those who wish to have a full account of this wonderful life may like to get a copy of Mr. Waylen's book, which can be obtained through any bookseller, or from this office at 2/9 post free.

Faith Gems.

By EDNA A. BENSON.

When the flower of faith blooms in your mental garden, thoughts of joy and courage will permeate your consciousness, which will enable you to meet and overcome life's difficulties.

Faith in God and in the Good, brings your mind into harmony with the Divine Mind, which is necessary to receive blessings.

You will receive according to your faith. Increase your faith and you will demonstrate health, happiness and success.

Faith makes us strong; enlarges our vision: recognises the latent powers of the soul. Unbelief makes us weak; blurs our vision; denies the powers of the soul expression.

Faith lets God work; looks up; knows that all is well. In Spirit you receive at once when you ask; the manifestation of it depends upon your faith.

Faith never judges by the appearance: it knows that it has received before there is a visible sign.

Hope expects to receive. Faith looks through the veil and knows that the good is on the way.

The mountains of difficulties will be removed when you possess the same quality of faith as the grain of mustard seed.

SCIENCE OF THOUGHT REVIEW.

The Star Text.

By MINNA BLUEBIRD.

Editor of The Bluebird Magazine for Children.

Mother-friends, there is one text which, in my own mind, I always think of as the Morning-Star-Text, because when my spirit grows dull and sleepy, the clear, beckoning beams shine forth—the twinkling, Kindly Light draws me from my stuffy feebleness—and, shamefacedly enough, I try to "follow after." Not the star itself—for that is far beyond my ken—but the Ray-path made by the beam from the Star itself. This penetrates from the Highest Heights, down and down into the humble valley where I live, and along the shining, most alluring track, even

my blundering feet long to tread.

The words of this Morning-Star-Text—"BE YE. THEREFORE PERFECT," were spoken by Jesus, and if He had said them to a little group of "initiates," or "advanced mystics," we should be justified in passing them by as unattainable. But in all seriousness, He said them to ordinary men and women like ourselves. What amazing INSIGHT into man's potential possibilities! What tremendous FAITH in the steady, irresistible, redeeming power of man's innate Divinity! What high VISION to see—not the faulty men and women before Him—but the ultimate perfect Sons and Daughters of God! What unerring WISDOM to set before His infant-souled followers an Ideal so high that they could not understand it—yet the one and only Ideal high enought being out their imprisoned powers!

But no matter how beautiful stars (or texts) may be in the abstract, they do not really help us much in our daily lives, until we manage to "hitch our wagons on to them."

Of course, as I have just mentioned, this particular Star of ultimate Perfection is beyond us, in our present stage, for we are all of us so be-goggled and be-veiled with imperfections that we cannot even see the Star, or faintly guess its glories. But, thanks be for the long-shining beam of it—tempered in Wisdom to our limited sight.

We know the meaning conveyed in the familiar "hitch your wagon to a star," but wagons are creaking, lumbersome things, and starbeams too ethereal to be harnessed and "hitched" by our clumsy efforts.

What we can do, and what we MUST do (if we aspire CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

to know the serene joy of walking in the Silver Track) is to fling open our soul-windows, and LET these beams shine through. For this reason. They are Seeking Rays. Each One for ever striving to enter a certain Holy Shrine—maybe in your heart, or in mine. Because for every Seeking Ray, there is, in some human heart, a quiet Shrine wherein a Waiting Ray keeps vigil—a Bridal Ray, longing in Holy purity for the Union that is to be.

And so, when the windows of a human soul are open, the Seeking Ray shines through—the door of the Holy Shrine is opened, and in the Peace-drenched Silence, at the Mystic Altar, the Union comes to pass. The Seeking God-Ray and the Waiting Christ-Ray intermingle. Then do the very angels sing—as they did when the Bethlehem Babe was born—"God with man is now residing."

Following, there comes for us, the all-important part—the TRANSFORMING influence of the Light in our daily lives.

As the month is March, two seconds' thought will be sufficient for most Motherbirds to know what the first effect will be. For what are the searching sunbeams doing at this very moment in our homes? Are they not SHOWING UP the dingy corners, the funereal cobwebs, the faded spots, the worn-out bits, the innumerable stains and snags, which have been hiding and snoozing under Old-Mother-Winter's musty shawl?

Well, that is just what the "Be-ye-perfect" Star-Ray does. It shines into all the nooks and crannies of our daily life, and SHOWS UP hitherto hidden things, and in consequence we do not feel snoozy or comfortable

any longer.

If there is any branch of work in our home being done in a slipshod, slothful way—if time is being wasted—if disorder is apparent—if the Bluebird Shadow-Imp, Old Mr. Put-it-off, is creeping around (in baggy trousers and with Charlie Chaplin feet)—then, in the Light of the Ray, those conditions stand revealed as repulsive "cobwebs," which MUST be removed.

If we are manifesting unnecessary bodily ailments, or a personality that is weak, erratic, self-righteous, or smugly self-seeking—then, in the Light of the Ray, we shall know no peace until those character-stains are removed.

If, in our mind, Grumble-Goblins and the Dragon of Discontent lie snarling—in the Light of the Ray, we shall be ashamed of having harboured such worn-out lumber. Outside the dragon and the goblins will HAVE to go,

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like pieces of hideous old furniture. If they happen to be weighty (and such antiques usually are), and the struggle tires us, no matter. In, and by, and through our TRY-ING, we stand in the Silver Track of the glorious Morning-Star.

There are no more dull days, no more whinings, no more listless regrets, for we KNOW that we are on our own HOMELAND PATH, and that is the only Path where the BLUEBIRD OF HAPPINESS never forgets to

sing.

Toil and Pleasure

By W. GILHESPY.

WE are living in an age of unrest. Millions are squandering vital forces in wicked frivolity, wasting their resources

in the feverish pursuit of pleasure.

Nothing satisfies them, for they seek nothing which has the power to give satisfaction, all they snatch at melts in the grasp or turns to bitter ashes in the mouth. Still they hurry along on the search that knows no end, a wild, unreasoning search that can only be compared to the fatal craving for drugs.

There are a few-very few-who go to the other extreme, those who toil ungrudgingly, devotedly, but often unwisely. Some bend their heads over their tasks and never take time to glance at the blue sky above them.

A few become warped by so much stooping. Their vision is limited, like the mole they can only move in their own cramped quarters. They have worked themselves into grooves and do not even desire to get out of them.

They are good, solid, well meaning folks who get our respect but neither our admiration nor our sympathy, we are just a little bit afraid of them. They are not the folks to whom we would care to go for help and advice in the hour of need. We keep away from them because their austerity chills and daunts us and, after all, they lose as much as we do. It is good to leave the plough in the furrow a moment while we help a lame dog over the stile.

We need all the sunshine and freedom we can get, grooves are bad for us. We need human companionship, we need to be in harmony with our surroundings, ready to grapple with any problem that presents itself. People who run in grooves get dwarfed and unsympathetic.

There are exceptions. There are giants who can give CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar every minute of their time and every ounce of their energy to Herculean tasks; there are warriors who can go on conquering and to conquer, nor pause for breath. But most of us will do well to act with discretion, ever seeking Divine help.

Others again rush from one extreme to another. Weary of that which satisfieth not they turn towards a life of austere labour and stern self-denial. They have attempted that for which they are not prepared and again they mingle with the throng which ever seeks distraction.

Work and the desire to work are our heritage, joy is our birthright. Between the extremes we have mentioned there is a middle course, and happy is he who finds it. For each of us it may be different, but the finding of it

is within our power.

Always provided we do not shirk the duties which may at first seem distasteful and that our work is well done, we will do well to take the pleasures that come our way. But we must know what pleasure really is, we must act with due regard to our age, conditions and environment. If we are acting in accord with the Perfect Plan we will find and enjoy those pleasures which strengthen and refresh us, clear our minds of error and prejudice, broaden our sympathies and send us back to toil with zest.

I should have to alter my conception of the Eternal Love before I could believe that the myriad tints on a bramble leaf were not painted by the Great Artist for our delight, that the scent of the flowers was an accident, that the singing of the birds was not meant to remind us of

His joy in our pleasure.

I should want to know why each bird's song is different, why each plant and leaf and weed is differently shaped, why there is such wealth of colour in a single bloom. Unless these were designed to give His creatures

pleasure why were they arranged?

The wild folks of field and hedgerow play, domesticated animals play, our offspring turn instinctively to such pleasures as befit their years. Do we ever think it wrong? Let us avoid the error of imagining that we have advanced so far that pleasures, wholesome pleasures, have no power to charm and help us. They were meant to.

History will always repeat itself and extremes will always beget extremes. From the horrors and the sorrows of the Great War the world has plunged into deplorable frivolity. The excesses that followed the Restoration were infinitely worse than the austerity of the Puritans. We want neither.

The Power of Serenity.

By HELEN R. CRANE.

SERENITY is the companion of greatness—all great men and women are serene. One can only have this quality if his will is of tempered steel, and it then follows naturally that he also has certainty of action and determination of purpose. It is quite impossible to imagine a futile, aimless, careless person being serene. He might be irresponsible, and therefore without worry and fear, but it could never truly be said of him that he was serene.

Serenity is the result of the recognition of soul-power; it comes from the finding of soul-poise; nevertheless, it may be cultivated directly and intentionally, and the effort put forth in its cultivation will help to bring about the

recognition of soul-power.

It appears that the more unevolved a man is the more noise he makes. Labourers working at the docks, loading and unloading ships, especially where such primitive types are employed as in Honolulu, Singapore and the Chinese and Japanese ports, make a noise that is unbelievable to one who has not heard it. The more noise they make the more work they think they are doing. Not only would it be useless to try to convince them that work could be done with the tongue held perfectly quiet, but the psychological effect upon them, if they should try it, would probably be so depressing to them that they would get nothing done.

In our own civilisation the men and women of little education, or of little refinement, are much noisier than thoughtful, cultured people. The former know of no resources in themselves; they must be entertained constantly, by their own chatter, the chatter of someone else, or by some form of amusement and interest outside. Music bores them, unless it is jazzed and loud; moving-pictures must have violent action, and, whatever betides.

they themselves must talk, talk, talk,

How different it is with a higher type man! He seeks above all else to find quiet and stillness. The noises of the big cities which, by the way, the scientists say, have a deleterious effect upon one, whether or not they cause conscious annoyance, are painful to the more refined man, because he is more sensitive. He is like a fine violin whose strings take up the vibrations and carry them on. CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

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THE POWER OF SERENITY.

Sensitivity is a gift of refinement and is much to be appreciated, even though it causes suffering at certain stages of understanding. It enables a man to recognise and respond to the things of higher quality—it makes him demand now in his interests quality rather than quantity. It also enables him to perceive the reality of spiritual forces, and he realises there is more about him than those things which he can see, hear, taste, feel and smell. And, although he has not yet reached the place where he knows that he can free himself from the suffering caused by noises, he feels compensated by the new world that has opened to his vision.

Science has proved that noises are caused by jagged, broken and uneven and un-co-ordinated sound-waves, but that tone is composed of pure, even, co-ordinated sound-waves. These sound-waves they measure and photograph in the laboratories, and so their nature is being accurately determined. If man could only see the sound-waves, he would understand why the jagged, broken ones are unpleasant to him at advanced stages of

his evolution, while others are pleasant.

The cultivation of serenity induces the student to clothe himself with the power of his spiritual nature so that these jagged darts of the noise-waves cannot impinge upon him so effectively. This is done by conscious effort, by the will to be unmoved—untouched by that which comes to pass.

Man is the master of himself, and what he declares to be, shall be. If he says that he is poise and calm, and says it with deep meaning, even in the midst of a hurri-

cane it shall be as he says.

After all, there is not the slightest use in responding to influences one does not like—the whole thing is to be certain what one does like, and then also, not to allow oneself to be negligent and unobserving, and so to respond to the unpleasant without realising it. One must be constantly alive—vital.

The really serene person is never hazy, undetermined and uncertain; he is keen, his thoughts are clear and consciously directed, and because all his nature is responding to the spirtiual influences of his life, he has so changed his polarisation that the inharmonies outside himself do

not reach him.

It is a question of polarisation, for if he is conscious of himself, truly, as spirit dwelling in a form, in a world of form, and dwelling here for some definite purpose, he is spiritually polarised. He sees life as one, and also sees that even if the forms surrounding him appear diverse and multiple, their basic principle is spirit, and therefore

one

The maintaining of serenity is the maintaining of power, while the loss of serenity is the loss of power. No one can think clearly when confused, worried and angry. A confused man should never try to make a decision influencing his life, for the chances are many that he will regret it. He is not himself—truly not himself. He is for the moment a blinded, ignorant personality without guidance; it is not possible for the light of his spirit to shine through into his thoughts after he has allowed confusion to creep in. A man in fear or anger or jealousy should never make a decision for the same reason; he should go apart and steady himself thoroughly before he so much as considers making a decision.

Perhaps the most helpful quality one can undertake to cultivate is serenity; it is not only helpful to himself, but to every one who comes into contact with him. A nervous, worried, agitated person has a distressing effect upon every one around him, and so brings disharmony into the

lives of others, as well as into his own.

By the same law a serene man brings peace and joy to those with whom he makes contact. He may not utter a word of the philosophy which has enabled him to attain to this poise, but his very presence is a blessing and a healing. His fellows forget their quarrels and worries and anxieties when in his presence, and he, verily, is a source of healing, for he is joy, and his joy is contagious; and it is a fact which is demonstrable by scientists, that pain and misery cannot abide in the mind and body of a man with a sustained joy-consciousness.

A Letter from America.

2000

Here follows part of a letter from a teacher in British America, to whom was sent a copy of the book An Apostle of Healing, being an account of the life of Pastor Richard Howton. This is the book about which I am writing a series of articles entitled A Man of Faith. Here it is:

January 28th, 1929.

MY DEAR BROTHER,

I have just received the book and have almost devoured it already. It is indeed fine. Isn't it glorious to think

A LETTER FROM AMERICA.

that all around us, these wonderful people of God live and carry on their work? They all teach the same thing, if we can but get their point of view. The one thing that amuses me so much is that he was actually living the life of faith and I thought I was discovering it myself. I did not know that there was such a thing in the world. I will write more about it as I have time actually to study the book, and think its message over. One thing is very apparent and it is that Pastor Howton was truly a man of God, one who had actually experienced much that is just being "discovered" by many so-called great teachers, and it shows me this very clearly, there is need for very, very great humility if we are to accomplish anything. Love is the one and the only way there is; there never was and never will be any other in spite of all man's socalled knowledge. Knowledge is mostly a horrible mockery unless it be a gentle and pure knowledge of the Heavenly Presence.

What I like about the above letter, apart from its freshness and eagerness, is that it acknowledges so readily that in Pastor Howton is a man who actually lived a life of faith, without making any fuss about it. There is so much talking going on at the present time about Faith, and we are all apt to think that we are breaking new ground or doing something wonderful, yet all the time there are men and women who either have lived or are living, without any fuss or show, the real and wonderful life by faith, the life of entire dependence upon God.

Without saying anything about it, they go and do the thing about which many of us, alas, are content merely to talk. As our brother says: it should make us very

humble.

The plan upon which all these heroic people went, or go, is that of giving their services to mankind, demanding no payment, and receiving no salary, but accepting as gifts from the Lord all free-will or love offerings. Even in a spiritual ministry this is "a hard saying," or a daring thing, so that few are willing to prove that there is a Divine law, which never fails, if we only exercise the necessary faith, and are willing to go through the inevitable apprenticeship.

Most people will agree that this is the ideal way of conducting a spiritual work, the way instituted by our Lord, but few would advocate the conducting of ordinary business on such lines.

SCIENCE OF THOUGHT REVIEW.

Book Reviews.

All the following Reviews are by RICHARD WHITWELL.

"GOD'S SPIRITUAL MAN," by REV. JOHN MAILLARD. Published by "The Healer Press," 14, Chepstow Place, London, W.2.

Price 3/9 post free.

There are many books which we review, which with every good wish toward the writer, we are forced to end in a note of halfpraise. And perhaps the initial reason is that these books attempt to meet spiritual things intellectually, and begin, and end, there. Not that the spiritual does not also demand the intellectual, for indeed it is the sublimation of it. But in it the heart and mind are wedded, and are empowered to tread new ground. With the intellectual merely we get, not the real thing, but its simulacrum.

There is also this, that when the intellect is sublimised in the spiritual consciousness, it becomes profoundly simple. So simple indeed does it sometimes appear that the intellectual highbrow will pass it by with a kind of superior disdain. Yet there is wisdom in it, and meaning; and wisdom is justified of her children, those

who approach with childlike hearts.

The book before our notice is a blessed one; it is wholly spiritual, and of that high order of, or shall we say, that pure consciousness which indeed breathes through every word of it. The feeling, the atmosphere-in it and through it, there is the breathing or touching of that Best of all which is seeking to make its heavenly contact. The writer is, we think, imbued with the one desire—a selfless service—for the Kingdom; and after all, is not this the touchstone of all that is good?

Consequently, in his writings, beautiful meanings spring out of simple expositions. But the purpose, we doubt not, is to convey that spiritual touching through the written word, even as very surely through his definite healing ministry. The book is one of simple interpretation from this standpoint, and we think it entirely fulfils its purpose. It would not be classed as intellectual, or philosophical, for there is no profundity of thought in that sense; but it holds a quality which is better far-a pure light which searches the things the preface, "unless our lives are actuated at their centre by the same spirit."

Let me quote a passage from the chapter, "Our Spiritual Resources." It is headed "Cleansing Fire."

"One day I shut myself in a room for a time of spiritual com-munion and refreshment. I felt myself in the presence of a searching light. I had been taught not to fear that light. At one time If feared that light because my mind was clouded, because in my mind there was the stream of the world's thought, the thought that God's will is unknown, and is sometimes hard. The light exposed all discordant thoughts to my view and I saw them working three-fold ill in mental strain, in physical debility, in spiritual numbness. Discordant thoughts have a destructive activity in that they manifest themselves in visibly discordant conditions. I saw their reflex effect upon the current of the world's thought. It became more intensified, a fevered atmosphere, and then I saw the fevered atmosphere breaking out into discordant human relationships, sicknesses, and other troubles, for behind all visible disorder there is an unseen thought-world, fevered, jealous, sinful.

The scene changed, and I saw the fruit of spiritual thoughts, the good overcoming the evil in myself and in the world. My mind was an open door through which the life of the unseen world was flowing from God, ever flowing, and through which God's blessing was entering and enriching the world. Then I saw one thought that was out of tune, and a voice seemed to say: Thrust that thought into the furnace of divine love and it shall no longer have power over thee to hurt thee. It shall no longer have power through thee to hurt others, to make others sick, to add fever to the world's thought." Then the voice said, "Now thrust in the mind itself, for what shall it profit thee if thy discordant thought is burned up but thy mind remains unhallowed, unchanged?"

"Multitudes cry out, 'What shall we do to be healed?' Surely,

God gives us the answer."

God's power is present, and man's opportunity is present. The whole spiritual life is before us, with illimitable good. And we may open ourselves to that Life, which working in and through us, pursues the purpose of Christ on earth, mitigating the evil, and healing the wounds of our sore-stricken humanity. Perhaps in these words we may summarise the message of this fine little book. It would be a privilege to make a first hand acquaintance with the healing work associated with Mr. Maillard.

"DAILY HEALING"; A Collection of Healing Thoughts for each day from the writings of the Rev. John Maillard, Warden of the Divine Healing Fellowship; Published by "The Healer Press," 14, Chepstow Place, London, W.2. Price 3/3 post free.

This very charming and artistic little book of 140 pages—of

nice size for the pocket-contains some spiritually helpful, and healing thought for each day of the year. To give an idea of it, I will quote the passages for three dates which suggest themselves to me.

First. "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them." To be the brethren of the Lord includes all the rich possibilities of human brotherhood, and this alone is a prize of great worth; it admits us to all the qualities of fellowship which are of the essence of the relationship as we know it in the narrower family circles, whilst to be joined to all men in the sense of a divine and spiritual relationship adds infinite wealth to the individual experience and makes us available in God's service for the healing of all human ills."

Second. "I will fear no evil for thou art with me."
When surrounded by the ugliness and selfishness of modern civilization, affirm the truth of the Kingdom of God. lest you become hypnotised and chained by these disorders."

Third. " I am the Lord-I change not."

Most of us are so entirely preoccupied with ourselves and our needs that we do not always see God's revelation of Himself. In the midst of all that is impermanent, uncertain, transitory, and mutable, there stands the one permanent, immutable, and eternal Holy Spirit. His power, which is the constant, sustaining presence, that keeps and sustains the natural world, applies equally to ourselves."

"A WOMAN AT WAR." Being experiences of an Army Signaller in France in 1917-1919. Price 1/- net. Obtainable from Messrs. Phillips, Son and Nephew, Church Street, Liverpool.

This little book should prove very helpful in the cause of peace, if only that it is a timely reminder of what has been, and of what

may be again, if we forget; and if our loyalty to Peace is only skin-deep, and not heart-deep-nay, if we do not have peace in our hearts. Did not everyone, in those days, except the loud-shouters and the profiteers, spring forward, as the light shone in them, to "do their bit," at their country's call, or in obedience to a still higher mandate? Did not our enemy youth respond even so, as they thought, to their country's call-as did ours? And did not our youth, and their youth, suffer and lay down their lives for a cause greater than they knew—victims both of a monstrous thing which demanded so great a blood-sacrifice? There were near causes which were incidental, as pulling a trigger is incidental when guns are in readiness. But the deep causes were fundamental, as waters running deep. Or they may be described as the roots of a kind of Upas tree, with its false outgrowth; a society in which the poor are victimised-a system impersonal and implacable, whose temple is the stock exchange—whose creed is "each for himself and the devil take the hindmost!" Other roots there are, but one tap-root, and the name of this is sin or separation from the life of God.

The first sentiment of enthusiasm was hailed in our country as a religious revival, such an earnest purpose was manifest in it; but when that waned, did not religion show herself bankrupt? There. were those in the pulpit, to whom many looked for a lead—yet who affirmed the thing that they wished, and not what God revealed. With what result—but a vast side-tracking; the church stumbling into the wilderness, and the pulpit bereft of any valid message at all. And yet, praise be, for that it was not wholly wilful-with a

sufficiency of the grace of repentance left.

When dread war, in which chivalry had no place, was stripped of its glamour, and revealed itself in its grim and naked, its stark reality—ah, the reaction of naked truth!

The writer of this little beck, then a young woman, was drawn, in the enthusiasm of service, to the Front, believing at first in the rightness of the War as the only way out of a dark issue. Yet gradually she came to realise the utter futility of war. Her conversion to this point of view is brought out in a series of sidelights, little conversations and touchings with others, and impressions in general, yet each, in sequence, emphasising her central urgent thought. Her own first point of view was challenged and torn to shreds by the men themselves.

This, from the last little chapter, which sums up all the rest.
"We thank Thee for the Victory!" It was a packed gathering. One soldier lingered behind. "Thank you for the music, Miss."

'It was a fine service," I remarked. "Fine? from what standpoint?"

"Why," I said, "conviction that the Fight was just, and in

thankfulness that Right has triumphed!"

"It's perhaps natural that you should think so-in the flush he said. "But Missy, I hope you won't think me irreverent when I say that when we knelt down to thank the Prince of Peace for the victory that was ours. I heard God laugh!" That was a fierce and almost brutal tearing away of sentiment.

"Well. Miss." he continues, and she ends the book with these words. "It's unlikely that we shall cross each other's path again, but you may come to look on the War and the service to-night in a different light-a few years hence, and understand why, to me, it wasn't a thanksgiving at all." He tells her how he knelt down asking forgiveness for all the devilry he had done in the past four years, believing now that the War was the greatest crime, vet which he had helped to commit, because, before the crisis came, he was indifferent, and did not care "a damn" for international

peace

Yet again we say the thought of international peace is not enough. The tap-root goes deeper. We recall the saying of the Baptist concerning Jesus that he would bring down the axe upon the root (the tap-root) of the tree. And why, except that it is the coming of the consciousness of the Presence of God.

PSYCHO-SPIRITUAL DYNAMIC THOUGHTS: Compiled by K. R. RADHAKRISHNAN. Published by "People's Printing and

Publishing House," Madras, India. Price 3 Annas.

This little booklet represents a gathering of striking thoughts, that out of a wide reading have proved most helpful to the compiler; and they are published in the belief that they may prove equally helpful to others. For they have helped him "to a very large extent to live in harmony with the Higher Laws of Life." They are introduced by Coue's famous formula, "Day by day, in every way, I'm getting better and better." And they range through the ages. There are quotations from the Bible, from Shakespeare, from Milton, from Marcus Aurelius, from many a modern poet, and writer, as well as from new Thought, Theosophy, and from the teaching of Swami Vivekananda. From the latter come words such as this: "There is no other teacher but your own soul." Old Epictetus tells us that "Men are disturbed, not by things, but by the principles and ideas which they form about them." There is a striking expression from Philip James Bailey, "He most lives who thinks most." But we would fain have seen this latter in its full setting, surely one of the gems of English poetry. It runs, if our memory serve, something like this:

"We live in deeds, not years, in thoughts, not breaths, In feelings, not in figures on a dial.

We should count time by heart-throbs; he most lives Who thinks most, feels the noblest, acts the best."

"CHRIST AND A MAD WORLD." By REV. WALTER WYNN.
Published by Rider & Co., Paternoster House, E.C.4. New Cheap

Edition, 2/6 net.

This book was reviewed in these pages comparatively recently, and we are glad to see a new edition called for in so short a time. Mr. Wynn is so eagerly interested in his subject that he can scarcely help but win the interest of his readers. And he has a delightful wit. We ourselves appreciate and enjoy his writings, even though we may not always wholly assent to his every point of view. We are, however, greatly at one with him in his main argument, and the big purpose that runs through this book.

Apart from the mere interest of such a book, we are fain to detect in the response which it has met with, a general quickened interest and openness to deeper things, as well as indicating surely a growing apprehension that politically and socially things are not

quite as they ought to be.

The War that was to end war has brought the possibility of another and greater disaster terribly nearer. Instead of settling anything it just cut the threads of every settlement. Yet, perhaps, for that very reason, it brings us, by very necessity, to the one and only settlement that can answer every issue. Will man at length hew with his axe the very roots of the tree of which such is the outgrowth? That is the question. The causes run deep, and to-day we

are being brought to the point that we shall have to toe the line and meet the causes face to face. People were blind to the deeper causes of the War, but now the stream from these same causes (for man still largely turns his face away—unready still to front the issue), runs very full and deep.

In the chapter, "Tinkering at Geneva," the writer puts the case in a nutshell; "The chief delegates once again set their expert intelligences to solve a problem something like this: How to make the Universe agree to keeping all the main roads of the world safe and clean, with a minimum of expenditure, while the sewers are full of all sorts of poisonous and inflammable material?" The results, he adds, are not inspiring.

Here, culled from a recent newspaper, is a strange anomaly, which can be repeated in every country. The U.S. Senate, apparently regardless of the incongruity, turns at once from the signing of the Kellogg Pact to vote the construction of fifteen 10,000 ton Cruisers. But the whole thing, even as Mr. Wynn suggests in his book, is surely evidence of a strange mania, a kind of insanity.

How can fear, suspicion, hate then be truly met? The answer is, there is only one way and one way only. It is through the operation of the effective power of God. It is following on the applied recognition that we are members one of another. It is bringing the Law of Love to bear upon every problem. It is meeting each home problem first of all, fully and rightly, and then—as it were, spiritually made clean—find that we are empowered, with keener vision, to answer every international problem, and turning towards our neighbours making rich discovery that we are kindred peoples, exploring the good in one another, in augmenting ways of trust, of belief, of friendship. In many an issue, the writer affirms, the part of the good Samaritan has been played by Britain, a part that she still may play—and by America, if she will.

"CRUMPLED ROSE LEAVES," with 32 original illustrations. By Fellorry Ray. Price 2/9 post free. Obtainable from 64, Chaucer Road. Bedford.

In our notice of this book of children's verse in the January issue, we mentioned how charming a little book might be produced of a selection of these verses beautifully illustrated. We find that this has already been done, and the illustrations are very delightful. The first little poem will convey an idea of the author's picture-writing or imagery, which makes a swift appeal to the child mind. It is called "The Little White Road."

"There's a little white road with moss-grown stones Which is only travelled by fairy gnomes; The glow-worms and the bunnies too Have right of way the whole year through.

It's the little white road to Fairyland, With a tiny stream running on either hand; Where fairy boatmen ply their trade, And all the happy dreams are made.

This little white road we all could see, If only our eyes from dust were free; But the world is busy, and cannot wait To pass that way through a Fairy Gate.

"THE WORLD WITHOUT AND THE WORLD WITHIN." By Theodora Thompson. First Series, comprising Part I. and II. Second Series comprising Part III. and IV. Published by "The Bodley Head," Vigo Street, London, W.1. Price 6/- net each.

"One day when the birds had sung themselves quite weary, a long pause ensued, broken at last by a philosophical chaffinch, in these words, "What is Life?" They were all rather startled at this interruption, but a little warbler answered at once, "Life is a song."
"No, it is a struggle in darkness," said a mole who had suc-

ceeded in getting his head above the ground.
"I think it is a development," said a wild rose-bud as she unfolded her petals one by one to the delight of a butterfly who had come to kiss her and exclaimed, "Life is all enjoyment."

"Call it rather a short summer's day," hummed a little fly as

it passed by.

"I cannot see anything but hard work," was the lamentation of a small ant as she struggled on with a straw ever so much too big for her.

The magpie laughed (to cover his own poverty of thought).

The general indignation at such levity might easily have produced a quarrel had not at that moment the rain begun to fall, whispering sadly, "Life is made up of tears."

"You are all mistaken," called the eagle as he sallied through the air on his majestic wings. "Life is freedom and strength."

Meanwhile it had grown dark and the night rustled softly through the branches, "Life is a dream."

Silence lay over town and country, and dawn was near when a scholar in his lonely room extinguished his lamp and sighed, "Life is a school.'

And the youth returning from a night of revelry mouned in his heart: "Life is one long desire ever unfulfilled."

"It is an eternal mystery," whispered fitfully the new-born morning breeze.

Then suddenly a rosy light spread over the horizon and tinged with its glow the tops of the forest trees as it rose in the sky. And as the morning kissed the awakening earth a mighty harmony rang through the world: "Life is a Beginning, Life is a Beginning."

In this beautiful excerpt we have a little cross-section, indicative of the purpose of the writer in this most delightful work of hers. And the deep purpose is in vindication of the ways of God to man. Life in its beauty, its goodness, its sweetness, its charm, its blessedness is dwelt upon in loving contemplation : life in its all roundness; -the major and the minor notes-each right in its place-of its rich symphony. "All beautiful things grow more beautiful by looking at them," yes, and what is true shows in sweeter truth as we turn toward the same with loving gaze. Beautiful treasures from a mind richly stored, illustrative of it, are brought to bear upon the theme. The work is full of choice extracts and quotations from the writers of all the ages. For instance, touching upon the necessity of faith in the growth of the soul and man's higher or spiritual nature, the thought becomes epitomised and aflame in two lines quoted from Robert Browning.

"We are in very truth that which we love;

And love, like noblest needs, is born of faith." "The great joy of our lives," this, a quotation from Rev. Charles A. Hall, "lies in discovery of the spiritual as the great end of existence, and in the interpretation of all experience in terms of the spiritual." 166

The plan of this little work is very choice, choicely assembled, and choicely worded. The First Series deals more especially with Nature and Reality; the Second Series more with the interior and spiritual life. "There is," she writes, "the need for an inner and spiritual life. spiritual outlook on life if we are genuinely to shoulder our human responsibilities, and not merely to live out our little span of life within the narrow sphere that binds us."

"All real life is eternal life, whether it is 'the life that now is,' or 'that which is to come.' Material forms separate into their component parts and go their separate ways, but LIFE is indestructible

and never dies.

"God has placed us here. Whatever bliss the future may bring,

our part is to fill full the present.

"It is the simple, homely joys of every day which print the seal of peace upon the brow, and give to man a quiet strength which he carries with him as a passport through life.'

"Our many thoughts and deeds, our life and love, ' Our happiness, and all that we have been, Immortally must live and burn and move . . Fate-Time-Occasion-Chance-and Change : All things are subject—but ETERNAL LOVE,"

"THUS SPAKE GEWMICSE." By G. W. McCalla. lished by the writer, at N.W. Cor., 18th and Ridge Ave, Philadelphia, U.S.A. Price 60 cents.

Whatever the writer of this little book-so nicely bound, nicely printed, and his own work almost from beginning to end-whatever he touches upon in Scripture, and in the spiritual life is illumined; it springs from a consciousness crystal-clear. It is a gathering up of words of helpful wisdom and experience called forth in answer to spiritual needs-proven, by testimony, to have been as the very bread of life to many. As we read, they still flow fresh from the

Fount which never fails.

For instance, this to "one who declared that his trying to pray through to any degree of light was the most discouraging thing he had undertaken." "It would be well to remember," he writes, "that we do not 'get through to God' by prayer, but by obedience. Jesus 'suffered in the flesh to bring us to God,' and there is no other way to get through to God, but the Jesus-way, and that is, by doingmoment by moment, as it is made plain to us, the Will of the Father The walk with God is ofttimes a passing-on in the dark, so far as sensible fervour is concerned; for it is walking by faith, and not by sight; that is, one persistently follows on, regardless of how

they feel.'

"My son, do not tarry on the threshold of the vast possibilities that may be opening up to your spiritual perception through the Spirit, but press on into the innermost court of the Temple of Living Truth. Only those who have the holy boldness to press forward until all veils are rent and left behind, are knowers of that Truth which makes free indeed. Submission to the Divine Will, in all things, as it is made known moment by moment, is the only way of access; for absolute surrender to the will of God is the matrix in which holy boldness is conceived and brought forth. Watch against the little foxes that spoil the vines. Follow the smallest ray of light, for by so doing you shall be brought to that position where you will bask in the meridian splendour of the Sun of Righteousness. But, only one step at a time, can be taken; and the spiritual life is built up of little faithfulnesses, which seem insignificant to mortal eyes, but count much in the developing of the Christ-life in us.

Be silent unto Him, for only in silence shall you hear the utterance of the Divine Voice in your own soul."

"God accepts you as you are. He will not lay you down out of the moulding fingers of his providence till his own image and likeness stands forth in you; for you are predestined to reach that condition declared by the words: 'Then shall the righteous shine forth as the sun in the kingdom of their Father.'"

"When Jesus said 'I am the way,' he meant: Only by following after me can you get unto the Father. When he said 'I am the truth,' he meant: I am the Word or Wisdom of God incarnate; that is, my teaching and life in accordance therewith is an expression of what the will of the Father in heaven would have man be and do. My words are not merely expressions of thought, but are exhortations to action."

"In an advanced stage of spirituality, one does not rest upon sensible enjoyments, but on evident facts; and the facts of life are no more evident, when one feels clated than when one is void of all joyousness. Feeling is ofttimes an indication that one is walking by sensuous sight, while the absence of sensible enjoyment may indicate that one is treading the path of naked faith. In seasons of dryness, all one needs is simply to press on . . . As long as one knows that he is truly loyal to the Light received, he has no need to be alarmed at the absence of feeling. If you hold fast to the facts of your experience, you will 'in due season' be rewarded by being made sensibly to realise that, inwardly, He has abundantly fulfilled the promise: 'The Lord shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her descrt like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.'"

"MEDITATIONS." By Sarojini (Eveline Vernon Walker). Price 2/6 net. Obtainable from Mrs. Vernon Walker, 36, Leinster Square, Bayswater, London, W.2.

The title in full as given on the inner page is "Meditations on the Beloved." As the Indian nom de plume and also certain expressions, such as "The Lotus Feet of the Master" (full of meaning, doubtless, for that the lotus stands typical of a full human experience, and of three worlds, at once) and, for instance, "as dewdrop finds the shining sea," indicate, we think, that the writer has drunk deeply from the well of Theosophy, impregnated as it is with the quality of Indian mysticism and devotion. Nevertheless her worship is of her Christian Master: "The Christ child was born in a manger, so the lowly heart of man becomes a manger where the Holy child shall be born."

The Love of Christ is so glowing, He draws men into His divine Flame. The Love of Christ is so wide, He takes all men into his loving arms. And the Love of Christ is so deep His arms reach down to the lowest depths.

There is much that is sweet and beautiful in this little book, much that is tender in these rapt expressions of an adoring disciple.

SCIENCE OF THOUGHT REVIEW.

The eyes of a mystic are veiled, His gaze is on the God within.

When I help to clothe another, My own shabbiness is forgotten. And when I help to soothe another's Pain I forget my own.

The part we ourselves like best is where she sings of the Beloved in Nature. Following upon this piece there comes an enquiry from the "Seeker," Where and how shall I find Him, and when? And the final answer, as given, is "When thou thyself art lost in Me,

as dewdrop finds the shining sea . . . in Ecstasy!"

Here let us intrude our own thought. Though the mystical spirit is that of "the lover of God," the soul touched thereby passes through the gladness of illumination to an increasingly practical application of religion. He is no ecstatic; the Spirit will not permit him to build tents on Mount Tabor. Ecstasy is no final word, but simply incidental to a much bigger thing.

"HOW PRAYER AVAILS." By REV. CHARLES A. HALL. Published by "The New Church Press, Ltd.," 20, Hart Street,

London, W.C.1. Price 1d.

"Does prayer avail?" is the unspoken enquiry of many hearts, to whom any testimony that prayer is effective with God unto human good and betterment, brings inexpressible solace and comfort. For such knowledge is a step toward that vital religion which every soul is aching for. Happily in these days, perhaps at all times, there is such ample testimony at hand. The desiring spirit need not go very far to-day before he finds conclusive evidence that prayer does avail. "But," say some, "if it does, surely it is an infringement of law." The answer, however, is, that it does avail, but that it does not infringe the law-rather, it fulfils it. Indeed, in its availability, it

is the Law working out itself rightly.

This thoughtful little booklet of seven closely written pages is an effort to show how it is that prayer does avail, and how it is a working in accordance with law. At once we see that real prayer is not asking for things with selfish aim and purpose. Such prayers do not reach the Throne of grace, even if, through utilisation of the laws of thought, they may, momentarily, seem to achieve their aim. But all prayer is permissible that is in accordance with the pursuit of the Kingdom of God. For there implies here an initial self-surrender. "That real prayer avails we can have no doubt. Real prayer is not asking for things, but spiritual aspiration and self-surrender to the eternal purposes of the Divine." "Always in our praying we should have regard to the eternal issues," at back of all the aspiration "towards those eternal qualities of character" which after all "is the Lord's design." It should not then be the desire for that which follows after, but for the Kingdom itself. And here is a reason, that "the life here is a prelude to the endless life of the spiritual world." "Could we but realise it, we are even now in God's crucible, and He is waiting until the purification of our character is so complete that in love, thought, and action we shall display the glory of the Lord. And it is of the utmost importance for us to understand that the end is not yet." "The issue of our travail is yet to be. The end of the Divine Providence is a heaven of regentiated and appears and all things haven to us heaven of regentiated and appears and all things haven to us heaven or regentiated. erated men and women, and all things happen to us here in relation to our regeneration."

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"Every gift, even though it is small, is valuable if you give it with a kind intention."—PHILEMON.

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SCIENCE OF THOUGHT REVIEW.

Health Page.

By THE EDITOR.

I co-operate with the Will of God for me, which is perfect health.

THE will of God for us is that we should be well and happy-that we should enjoy perfect health and abounding spirits, and a sense of general well-being. It is not His will that we should be miserable, diseased, only half alive, depressed and downcast. It is not His will that we should call ourselves miserable worms, but that we should be kings and priests unto God. His will is that we should reign on earth, here and now, realising that we are sons of God, joint heirs with Jesus Christ. The old idea that it was God's will that we should suffer and never be well, must go, for it is the cause of an endless amount of disease and illhealth. It is still believed by many splendid people that we can only be made perfect through suffering; and, because of this, they become diseased, and their life filled with painful experience. If, however, we believe that the will of God towards us is love, and that we should be happy, gloriously healthy, and filled with energy and power, it becomes true in our experience. Our Lord's work on earth is a finished work. He came not only to save us from sin, and to open up the way of regeneration for us, but also to deliver us from disease, sickness, ill-health, depression and unhappiness.

Let us, therefore, enter into the glorious privileges of sons of God, of kings and priests unto God. By His stripes we are healed, not only of the sores and wounds of our sin, but of our bodily "afflictions." Let us enter into all the joys of our glorious inheritance, and let us enjoy all that Christ has won for us. Let us pray that God's will, which desires perfect health for us, may be done in earth (our mortal body), even as it is in heaven (the spiritual or archetypal body).

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Divine Care.

By THE EDITOR.

The Presence of God is all around me, shielding me from every ill.

By realising that the Divine presence is always with us, like a cloud, or atmosphere, shielding us from all ill, we are kept safe in the love of God. Through abiding in this atmosphere we live in the holy mountain of the Lord. "They shall not hurt nor destroy in all my holy mountain, saith the Lord." In this presence we are not only kept safe from all harm, no matter where we may be situated, either in the air, or under the earth, or on or under the sea, but our needs are all supplied in rich abundance. God does not want us to lack the really good things of life, but to enjoy the bounty of His hand. If we believe that there is virtue in poverty and that God wants us to be poor and needy, then we become poor and needy. On the other hand, if we believe that God wants us to enjoy the bounty of His love and care, then we find that our life is filled to overflowing, according to our faith and trust.

We live in a dispensation of Grace in which we are blessed in every department of our life. Good is always trying to manifest, and to find expression. If we will only believe it, good only can come to us. Divine order is a state of good, and Divine order is the reality, always seeking to manifest. Let us, therefore, co-operate with it, and thus allow it to appear. Let us co-operate with the Divinely natural order, which manifests in the form of harmony, beauty, wholeness, a blessed sufficiency, and fulness of joy.

To Mr. H. T. HAMBLIN.

DEAR SIR,

I have become, through the wonderful change I see in the lives of friends of long standing, very interested in your teachings on the Science of Thought. I would like to take the course of this teaching—but I am at the moment not able to send you the required fee. I believe you help people by sending it free; will you do this for me—and as soon as I am in a position I will send you my remittance gladly.

I want the beginning—I seem to have got some of the principles of the teaching from books lent me by friends, and it's all very beautiful and very wonderful. I know it's the correct thing in life. I would also like your set of free talks, if you will send them to me.

DEAR MR. HAMBLIN. November 13th, 1928.

I cannot express in words what I feel about the course of lectures, the last of which I received this morning; they are wonderful, and I want to thank you very much indeed for all the blessings I have received through your teaching.

Will you please accept the enclosed Bank Note and I hope to send every month towards the free literature fund, from which

source I first came in touch with you.

Again thanking you with all my heart,

Yours very sincerely, D. M. B., 32.

Dear Sir, December 28th, 1928.

In accordance with my promise, I have pleasure to enclose a further Postal Order towards Course III. The Course has now finished and I must thank you for the great help and benefit I have derived.

A few years ago I was introduced to a well-known metaphysical teaching, but although attracted to it, after a year of study I found I could only admit certain of its statements. I then decided to sift the "tares" from the "wheat," but realised the great amount of study which would be thus entailed. Then, I came upon a copy of the "Science of Thought Review," which I perceived contained the teaching for which I was seeking and after finishing perusing this Course I feel assured. I shall now re-study the Course.

With best wishes for the New Year,

I am, Yours sincerely, Student No. C. M. B., 915.

Dear Mr. Hamblin.

I must apologise for not writing to thank you for the helpful asons before this, but there has been such a lot of hard problems

lessons before this, but there has been such a lot of hard problems to solve and I wanted to be able to tell you how much happier my life is. One thing I give grateful thanks for is for clearance of tradesmen's debts, first time for 30 years. I do thank you, Mr. Hamblin, for showing me the right path to God. At present I am not able to send you very much, but I am hoping to send something larger soon. Please accept my heartfelt thanks for your help. I enclose 15/- P.O., 10/- for two subscriptions, and I want a little book, about 1/6, for an old lady. It must not be too deep. I always pass on my Magazine to her; she loves reading it. Also I require two of your Affirmation Cards for two other old ladies.

I leave the choice of books and cards to you. Please, dear Mr. Hamblin, do not trouble to answer this. I know you are far too busy. God bless you and your good work. Again I truly thank you. I remain,

Yours sincerely, S/R., 4135.

November 18th, 1928. DEAR MR. HAMBLIN.

It is just a week since I received the last Lesson of Course I., and really I do not quite know how to express what I would like to say to you. When I look back upon this last year—the very happiest of my life—it is with a deep inward joy and gratitude to God, Who led me to your wonderful teaching just at the right moment. It has entirely changed my outlook on life and has brought me such riches and such glorious revelations. All through the Course I felt the Christ near me and He grows ever nearer, and I long to love and know Him more and more. You are, indeed, greatly blessed to be used as a "Channel" through whom He sends these beautiful, helpful thoughts and messages (for they can only be His) to thousands of souls all over the world. The only way to show my gratitude is to try to live the best and highest life possible and in this way to be able to help and serve others. I am truly sorry that these wonderful Lessons have come to an end, but I shall gladly follow your kind advice to go through them again, one Lesson a week, for there is yet much for me to learn and to overcome.

All along I have committed to memory many of the affirmations and passages, and now also the last very beautiful Meditation. These I repeat often during the day, either when at work or on my walks and also at times when awake at night. In this way I have them constantly with me and they are a great joy and uplift. I have also just subscribed to the S. of T. Review, to which a friend had

introduced me; it is a perfect delight.

I enclose a Money Order (wish it was twice as much) as a small

thankoffering, which please use as you think best.

I hope sometime to take your II. Course of Lessons, if you advise this.

With warmest appreciation and all kind wishes,

I am Your very grateful Student, A. H. R., 6397.

October 21st, 1928. DEAR MR. HAMBLIN.

Very many thanks for the Course I. series of lessons, just completed; I am going over a number of them again, "to dig in," as the saying is, after which I would like to take Course II.; in the meantime, will you please enrol me for the Lessons on Blessedness.

I had great pleasure and profit in hearing Mr. Morgan when he was in this country. The one evening I was able to attend his class, his subject was the same as contained in my lesson from you, received just a day or two before the meeting. I was sorry at not being at the meetings you attended, but am looking forward to hearing and seeing you next Sunday, October 28th.

At the present time there seems to be a vast number of people who either consciously or unconsciously are seeking after light; as Science of Thought teaching may be a little too advanced for them at the start, there is surely here a great field, and a splendid opportunity of service for your students. I am endeavouring to help as

opportunities come along, even if it is only here a little, and there a little. It brings great joy to know that one is doing all one can

to help others to become Pilgrims on the Mystic Way.

I have found the little book, "Parables and other Sayings of
Jesus" (published by Dent & Sons, in their "Bedside Series") very helpful, reading it before Meditation or entering the Silence.

With the affirmation "that you and your work may have con-

tinued success.""

I remain.

Yours in the one great service, Student A. S. W., 6351.

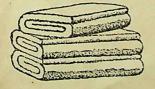
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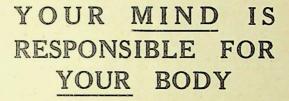
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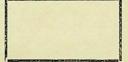
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A Healing Prayer.

Directions: Say these words audibly in a low key and tone of voice, slowly, rhythmically, reflectively, pausing at every space. At least twenty minutes should be given

to the exercise.

Within its spirit, this prayer may be abridged or expanded indefinitely. It may be adapted to any specific sin or disease. The words may be varied so long as the general form of expression is kept. The aim is to develop an attitude of mind in keeping with the spirit of this prayer.

In Thee, our Father, are we all at home-Thou dost

surround us like the living air.

Thou art nearer than hearing and seeing, closer than hands and feet. Thou dost beset us behind and before

and thy hand is laid upon us.

We are as the harp hung in the window through which the breath of Thy Spirit makes sweet music. We are as inlets of the eternal sea in which rise and fall the tides of Thine Infinite Love. We are as children lulled to sleep by the voice of the wind in ancient and ineffable pines.

Thou art the breath of our breath, the thought of our thought, the love of our love. In Thee we live and move and have our being. Thou art in every beat of the heart, in every throb of the pulse, in every motion of the arteries and veins. Freighted with Thee the life stream moves to every organ, to every function, to every healthful end.

The air is the symbol of Thy Spirit. Every breath is a sharing of Thine abounding life. Through Thee we live and without Thee we cease to be. Every cell of our lungs is debtor to Thy love. In Thee we breathe regularly, completely, sufficiently, with satisfaction, with perfect rhythm, with self-control. In Thee we find the

life which searches us to the bone.

And Thou dost function in every nerve. Through the sympathetic system Thou goest forth in peace, and in poise, and in control, the wholeness and the harmony that is in Thee take up their abode in us. And Thou art in the brain, in every cell of the brain, in the cortex and in the convolutions of the brain, in the lobes and in the great ganglia of the brain, in the forebrain, the midbrain, and the hind-brain, in the brain as a group of special centres and in the brain as an organizing and

controlling whole. And Thou art in the spinal cord, in every branch and office of the spinal cord, in the medulla and in the sensory and motor nerves, in the nerves which control every organ, in the nerves which give tone and balance to the body as a whole. In Thee we find a peace

which passeth understanding.

Thou art thy Father's miracle."

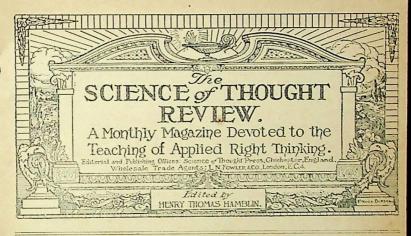
And Thou speakest through our minds and art revealed in the profoundest deeps of the soul. Thou art sense of our sense, thought of our thought, love of our love, will of our will, goal of our goal. In Thee the past, with its fears, with its anxieties, with its misgivings, with its solicitude, with its shortcomings, and mistakes, with its weakness and sins, is as if it had never been. The future, with its hopes, and its confidence, and its possibilities, and its certainties, and its victories, is already realised. In Thee we are without blemish and complete. In Thee our sins and our sicknesses, our failures and our mistakes, our imperfections and our limitations, are forever healed. And we smile to think Thy greatness flows around our completeness, round our restlessness Thy rest .- From "The Harmonizer."

"What is thy thought? There is no miracle? There is a great one, which thou hast not read. And never shall escape. Thyself, O man, Thou art the miracle. Ay, thou thyself, Being in the world and of the world thyself. Hast breathed in breath from Him that made the world. Thou art thy Father's copy of Himself-

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JEAN INGELOW.

This reprint is the gift of one of our readers, who desires to remain anonymous.



VOL. VIII. MAY, 1929. No. 5
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Editor's Monthly Notes.

"I will restore to you the years that the locust hath eaten."—Joel II:25.

THERE is nothing that brings more gratitude and joy to my own heart than the knowledge that God restores to us all that the locust of sin has eaten away from our life. We are all familiar with the destructive action of locusts -many of our readers by reason of practical experience -how they settle on the land, devouring everything edible, without mercy or exception. So also is it with sin. It blights our life, destroying all its fruitfulness, its beauty, its happiness and everything that makes this earth-existence worth living. It robs, blasts and destroys, leaving us nothing but desolation and despair. But God in His mercy says: "I will restore unto you the years which the locusts have eaten " Glory be, it means something more than the forgiveness of sins, it means nothing less than the restoration of all things, just as though sin had never been. Our sins, blunders, and short-comings in the past may have been followed by such disastrous consequences that we fail to see how things can ever be righted or restored. But while, to us, it may seem to be impossible, yet Divine grace is such that it can restore all things. Divine grace does not merely save, in the ordin-

ary evangelical sense of the term, it also restores, heals and makes whole, just as though sin had never been. It not only restores our own life, but it follows the effect of each sinful act upon other lives, and to every thought that has winged its way out into the unforgetting ether, over-ruling, restraining and turning what, but for Divine grace would be evil, into good.

WHAT GRACE IS.

How wonderful is this grace of God, how it fills us with joy and thankfulness when we contemplate it, and reflect upon it! It is not God Himself, but it is something that proceeds from God. It is a healing, restoring power, the natural result of Infinite Love, combined with Infinite Wisdom—of love that will never let us go, of wisdom that has no limit. We who are finite cannot understand that which is infinite, but, while we cannot understand the grace of God, we can rejoice in it and find peace and rest and satisfaction.

Theoretically, we know that all things must be restored—that there can be no failure in the Divine plan—that all that God has designed must be fulfilled. But it is one thing to have an intellectual or theoretical belief, and quite another to know and realize in the soul, through revelation and spiritual illumination, by the Spirit of Truth Himself, the reality of this great and most satisfying truth. Surely there is no greater joy and comfort than this, to realize and reflect upon this most gracious truth, that God in his love and mercy restores to us the years that the locusts have eaten; that He makes up all that sin in our life has destroyed. Æons of weeping and repentance could never achieve it, but the healing and restoring grace of God, because it is infinite, accomplishes the impossible.

Thanks be, our God is a restoring and healing God, who restores and heals the whole of our life. He makes the wilderness blossom as the rose. It is "all of grace," for all good comes from the Lord. But while it is entirely the action of God, such action of course being always good and beneficent, yet we have to do our part. This beautiful healing process can come into action, in our case, only as we repent of all our short-comings. Sin is a falling short of the Divine perfection. Because of this falling short, or missing the mark (first in desire, then in thought, and lastly in action) our life is filled with dis-

The effect of repentance—a true and deep sorrow for the short-comings of the past, together with a turning round towards the Good, the Beautiful and the True—is to sever us from the curse of sin. "If we say that we have no sin we deceive ourselves, and the truth is not in us. But, if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." As we have already seen, this forgiveness is not merely forgiveness, as generally understood, but is a complete healing of our life, and restoration of our character. We become new creatures in Christ Jesus. Old things pass away, and all things become new.

A MOST WONDERFUL THING.

This is a most wonderful thing about which I am speaking. How wonderful God is! He not only heals and restores our whole life, but He also makes us new characters, and actually new creatures entirely, so that we are as different from what we were years ago as though we were an entirely different individual. Yet we still retain our individuality, and always this will be so. There is no such thing as losing our individuality, like a drop of water in the ocean. No matter how much we may enter into God, Spiritual, or Universal Consciousness, our individuality is not lost.

No matter how much we may advance—and the vista is too glorious for words—no matter how much we may change, no matter how much we may be translated into the Divine likeness, and no matter how much we may enter into unity and one-ness, our individuality is maintained and preserved. We become universal, yet remain individual.

Because of this we shall know our loved ones, in the Great Beyond, and they will know us. Praise be to God. We shall be changed so much for the better that we shall be entirely new creatures—glorified in appearance as well as in character—but we shall know each other, and great will be the joy of re-union and continued fellowship, "when the mists have rolled away."

THIS FREEDOM.

Let us get away from all that fetters and binds, and let us realize that God is a loving, forgiving, healing and

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restoring God; that from Him proceeds this healing, restoring, renewing power, which makes all things new, if we will only allow it to do so. Time was, when it was thought that God had to be pleaded with and beseeched to have mercy upon us, as a special favour. But now we know that our Lord came to bring us to God, to reconcile us to God, and to reveal to us a God of love and infinite mercy and goodness. Now we know that no special favour is required, for God is the All-Good, the All-Love, and that His healing, restoring, renewing power operates as soon as ever we fulfil the conditions. the wicked forsake his way and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Let the unrighteous man forsake his thoughts, his "unrighteousness" thoughts, and return unto the Lord. Let the wrong thinker forsake his wrong thinking, and think in harmony with the Divine. Let him think God's thoughts after Him, for all good (thoughts) comes from the Lord.

THE EFFECT OF THOUGHT.

The world is suffering to-day from the effect of wrong thought about God. Thousands, probably, are suffering to-day from various neuroses, and other painful maladies, because of the fears and terrors implanted in their mind when quite young. They were shaken over the brink of hell by stern-faced theologians, so that the poor little things were afraid to go to sleep at night. To-day they are suffering hell's torments because of the conflict that such teaching has produced in their unconscious mind. But, "let them return unto the Lord." Let them turn to the pitying Father, the God of Love and Compassion. 'Come unto me," said the Eternal Son, "all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my voke is easy, and my burden is light." Let them obey this loving invitation and let them keep out of their mind all suggestions and thoughts of fear and doubt, and they will assuredly find rest, health and peace.

A CAUSE OF MAN'S SUFFERING.

One cause of man's suffering is that he has not only sinned and come short, in the ordinary sense of the term, CC-0. In Public Domain, Gurukul Kangri Collection, Haridwar

MONTHLY NOTICES.

but that he has thought wrongly of God. What we hold in the mind, assuredly bears fruit in the life. If we think that God is a monster of cruelty who delights to torture and plague us, we lay ourselves open to the calamities of life. Every time that we allow a thought of this kind to enter our mind, we invite calamity to come to us. But, thanks be, the reverse also is true. If we refuse entrance to our mind of all thoughts and suggestions of evil, but instead think only of God, as a God of love, joy, peace, happiness, harmony, order, perfection, protection and loving care, and merciful provision, then God puts a fence round us, even as He did around Job, which even the Adversary himself could not remove or penetrate, without permission.

If we think of God in a right way, as a God of Blessing and Blessedness, instead of as a revengeful and spiteful omnipotent Being, from whom we can never be safe, we find to our joy that God is a God of Blessing and that Divine love is behind all life's experiences. Further, if we can feel and realize that we are being carried along on a stream of blessedness to our highest good, we find

that it is so, and all Heaven is on our side.

BUILDING IN RIGHTEOUSNESS.

We must ever remember that we cannot raise ourselves from the lower to the higher If we build up a hedge around us that is of our own making, it is liable to be broken down at any time. "Except the Lord build the house they labour in vain that build it." But if our hedge is built by the Lord, there is no power in the universe that can destroy it. There is a great difference between a hedge built by our own self-will, self-love, visualizing and occult use of the imagination, and the hedge built by the Lord; that is, the safety which comes to those who realize the Truth and become adjusted to the Divine will and the Divine order. There is as much difference as there is between Heaven and Hell. What we create by our own 'creaturely' will, as the old mystics would have termed it, even if it were permanent, can never bring either happiness or satisfaction. All such achievements bring only dead sea fruits to our mouth, the bitter ashes of disappointment and despair. But through waiting upon the Lord, through becoming harmonized with His will and Divine order, and through bringing all our thoughts and desires into correspondence and at-one-ment with the Divine thoughts and desires, which are, of course, wholly

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good and kind, and through refusing to think evil of God, or to accept any suggestions or thoughts of evil; through all this we enter into a life that is full and satisfying, that is rich and abundant in the fullest sense of the word. We know then what the Psalmist meant when he spoke of "the blessing of the Lord, with which He addeth no sorrow."

LIFE IN THE SOUL.

William Law said: "the only salvation is the life of God in the soul." When we turn to God, raising our thoughts, desires and aspirations to Him, we become opened to receive an influx of Divine life and power. It is this life of God in the soul, this inflow of the Eternal Word that changes us completely. It breaks down the old nature, and builds up the new, until we become entirely new creatures, although the individuality remains.

And this Divine influx of new life out-flows into the external life, so that this becomes changed also. The outward life corresponds largely to the life within. If ours is only a negative goodness, that merely refrains from the things which worldly people indulge in, and if it is not a robust, positive goodness, the outcome of a robust, positive spiritual life of faith in God, then the outward life may be but a poor thing. Religion is only too often a negative thing. It fails to lay hold of God and all the glorious things which He is so anxious to bestow, and the glorious life with which He desires to fill us; and because of this is feeble and poor.

But our God is not only a forgiving God, He is also an abundant, satisfying God, Who restores to us the years which the locust has eaten.

May it be so in the experience of us all.

MONTHLY NOTICES

On my desk lies the March issue of the Master Christian, edited by Henry Victor Morgan, in fact, he is the sole contributor. This issue consists of a very fine article entitled, "The Deathless Consciousness," together with two poems. Mr. Morgan sympathises deeply with the many earnest souls who see in Paul's argument the promise of continued existence on the earth plane. But this has no attraction for him. Mr. Morgan believes in attaining to a deathless consciousness in which the fear of CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

MONTHLY NOTICES.

death vanishes, because it is swallowed up in Life. He writes, "It enables us to advance to faith triumphant, welcoming the years as bringers of larger vision, and death as an entrance to a larger life. Missing this we miss the true joy of living, for we can never know what the joy of life is while there is the least fear of death in our consciousness.

"Strange as it may seem this attitude toward death engenders as nothing else can the consciousness of eternal life. It thrills with incessant expectancy. It turns defeat into victory. It carries with it the promise of the best in the life that now is, and the awareness of eternal progress in the life that is to be."

Mr. Morgan has sent us a dozen copies of this issue, which are available.

Last month, in announcing the impending visit of the Rev. A. C. Grier, I mentioned some of the books, of which he is the author, and in one case the part author, or joint author, but I overlooked one of the most important, which is entitled "The Truth Way," and is published by C. O. Gaus' Sons, New York, U.S.A., and was reviewed on page 724 of our December, 1928, issue. In this review it says that "the book consists of a series of talks or sermons preached by the author at his own Church in New York City. They are penetrative and comprehensive, yet sincerely balanced by a sense of true values, indicative by a desire to put first things first. Too often in the New Thought world there is the desire to put first things second, and to give primary value to what is, after all, but the symbol of the real." Our readers will see from this, and also if they read Mr. Grier's books, what manner of man he is. Because he puts first things first and desires only the Kingdom of God he will be warmly welcomed, we feel sure, in this country at any rate, by our readers. We do not think that we have many readers today who want to put the Kingdom last, and the transient things of this life first. We are looking forward to our brother's visit and hope that it will be a very successful

Mrs. Heard, the very capable Hon. Secretary and Platform Director of the I.N.T.A., London, writes to say that she is arranging for Mr. Grier to remain in London a fortnight, after which he will be available for the Provinces.

Will all those who have to do with Psychology Clubs and other Centres please communicate direct with Mrs.

Heard as soon as possible.

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In the New Church Herald for March 30th, the Editor has devoted a large portion of his editorial observations to my own Editorial Notes of our March issue. He also does our Magazine the honour of quoting very freely. Mr. Hall is a Swedenborgian, and he is a most helpful and gifted writer. Many of our readers would probably find Mr. Hall's weekly Magazine helpful, in spite of the fact that they are not Swedenborgians. When once one knows the Truth, then one can enjoy the Truth wherever it is found. That is to say, it need not necessarily be dressed up in the theological language to which we are accustomed. Personally, I look forward to receiving my weekly number of the "New Church Herald," in spite of the fact that I cannot understand it all, and that I cannot agree with it all. Mr. Hall does us the honour of reading our own Magazine, but here again he cannot agree with it all and cannot accept it all, but here and there he finds something that helps and cheers. reading I find it helpful to make use of that which I can understand, and which I can accept, and which my intuition tells me is right or truth for me, and to let the other go, or to put it on the shelf of my mind, so to speak, and maintain an open mind towards it.

Speaking of Mr. Hall and his writing abilities, which are great, reminds me that he is the author of two most helpful books, one entitled "The Programme for Life," and the other "The Conquest of Care," both of which we can supply if it is inconvenient for readers to send to the New Church Press, Ltd., 20. Hart Street, Bloomsbury Square, London, W.C.1. Doubtless a copy of the "New Church Herald" for March 30th could be obtained if readers were to write direct to the New Church Press. Mr. Hall is a member of the Royal Microscopical Society, and has written some fine books on Natural History, all of which can be supplied by the New Church Press. Mr. Hall is also author of three little books published at 1/each, entitled: "Art of Being Happy," "Art of Being Healthy." "Art of Being Successful," respectively.

THE WISE SILENCE.

In response to requests from readers the Editor's article entitled "The Wise Silence," which appeared in our October, 1928, issue, has now been reproduced in pam-

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phlet form. Copies for free distribution can be obtained from this Office. By free distribution we do not mean, of course, that they are to be distributed like circulars, because the pamphlet describes what many would consider to be an advanced stage of mysticism (although it is not advanced really), so that it would be foolish to give them to the uninitiated. Those, however, who are guided by the Spirit will know when they come in contact with a person who is ready for teaching of this kind. The pamphlet starts off with a quotation from The Dialogues on the Supersensual Life by Jacob Boehme, so that readers will readily see that it is not for the altogether uninitiated.

If there are any friends in the Worthing district who would like to join, or help to form, a little group of earnest seekers of the Kingdom, who would meet together in order to find God, and strengthen the faith which they already possess, would they please communicate with Mr. Richard Whitwell, c/o The Editor.

MR. MORGAN'S BOOKS.

Mr. Henry Victor Morgan has written to us announcing that on and after May 1st, 1929, all his 75 cent books are to be reduced to 50 cents, that is, 2/2 post free. It gives us pleasure to announce this, and we hope that it will make Mr. Morgan's books more popular than ever. We are carrying a full stock in order to make it convenient for people in this country to obtain these books, and can supply by return of post.

The Secretary of the Order of the Golden Age, 155, Brompton Road, London, S.W.3, informs me that they are having a Lecture and Bazaar at that address on June 5th, at 3.30 p.m. All gifts and donations should reach the Secretary of the Order of the Golden Age at the address given, not later than June 4th. All those who are interested in Humane Diet and who wish to help the good cause are invited to attend.

One thousand three hundred and fifty one readers have enrolled for the Lectures on Blessedness, up to the time of writing. They are still available on the Love Offering plan.

The Universal Consciousness.

By KATE SIMMONS.

RIGHT thinking takes us onward from theory and speculation, to a way of proof in practice, whereby what is

known, is realized from experience.

Thus, we affirm our faith in God as Life, Truth and Love Itself, and mean that the Divine Reality is believed in by us from actual experience, such as in illumination of mind where before we had known only darkness, of the healing of the faults. wrongs and ills of life, and of improvement in health and circumstances.

But we do not expect to realize the consciousness of life, truth, and love, in an absolute way, yet, we do experience a relative increase in good, according to our need, state of mind, feeling and body. And there are always illimitable vistas ahead, of spiritual work to accom-

plish, and the realization therefrom.

There are also aspects of right thinking, of ideas and ideals, which seem unrelated to human life, and the possibility of experience in practice.

We often feel the reality of something we believe, but think of the actuality of it as being unpractical at the pre-

sent stage of human development.

For example, as a divine reality, the Oneness and Allness of God appears to be a most simple, clear, and fundamental truth, yet as an ideal, this seems beyond the possibility of human endeavour or realization.

And, we think that this aspect of reality can only be related to human life when mankind may come to a state of perfection, or to men when they pass from earth to

a state of heavenly existence.

Yet we know that all truth applies to life, just where we are, for in the Omnipresence all things are in the im-

mediacy of here and now.

Thus, the Oneness and Allness of God becomes an immediate truth which sooner or later will be realized and made manifest by us. Let us see if we can come to a deeper understanding of what this means, and perhaps we may find illumination through the idea of the One Mind, for this is a truth which is more easily comprehended and applied to life.

For instance, we may be involved in a conflict or clash of views, opinions, or beliefs, and the simple affirmation that there is "only One Mind," will lift us right above the

THE UNIVERSAL CONSCIOUSNESS.

stress and strain of what is taking place, to an inner harmony wherein we are unaffected by what is externally discordant, and from whence agreement becomes impos-

sible, or healing takes place.

It is true that outer opinions may not always come into unison, for there is no force in the Oneness of Mind, but we can always be certain of inner peace, and of an agreement to differ harmoniously. From the truth that there is only One Mind, is derived the idea that the true consciousness of mankind, both individually and collectively, is the consciousness of the One Mind, and, it is here that we begin to see where the Oneness and Allness of God is related to the practical life of humanity.

But, we know that human consciousness is not at present the consciousness of the One Mind, for if life were thus experienced and lived, sin, sickness, disease, death,

slaughter and warfare would have ceased forever.

Thus, our approach to the One Mind is as an entry into an inner sanctuary, a refuge, where we regain peace and strength, in order to continue the outer life of struggle. For human consciousness, inasmuch as it is filled with the conflict of wills, desires, opinions, and differences of thought, feeling and action among men, is a battle ground.

But, sooner or later, the consciousness of the One Mind will become the consciousness of mankind, and the One Mind will then become manifest among men, instead of being an inner sanctuary for peace and strength only.

This state of consciousness is not easy to imagine, for when we think of peace and harmony among men, we think of agreement among ourselves as separate egos, of their coming together in unity. Yet, a unity of separate egos could never be more than human consciousness, and could never be permanent, for this is not the divine consciousness of the One Mind. As individuals, humanity are in a state of separation, struggle and effort, always striving to have and keep work, home, health, and relationships. But, in the consciousness of the One Mind, humanity are never separate and are always one; they compose a true universal consciousness, wherein each and all are indivisible parts, having their true place in the perfect whole.

Thus, the true consciousness of man, since this is the consciousness of the One Mind, is perfect, and cannot be evolved, developed, or produced from our efforts, but is a divine manifestation, which selfless love for God, and humanity as a whole, will alone enable us to realize and

express.

Thus we see that the consciousness of Mind contains our true relationships with one another, as well as our true work, gifts, faculties, functions, qualities and their right use.

Hence it is that until we come to the consciousness of the One Mind, we cannot have peace on earth and goodwill among men, and, we cannot have true health, home, work, relationships, or the use of our gifts. For all these things come from God to man, from Divine Mind made manifest in true consciousness, and not from man to man in human consciousness only. Hence, any separate good or agreement among men, is but temporary human good.

Our true consciousness never has been, or will be, in a state of separation, but is the oneness of the One Mind in

manifestation.

Thus we have a great hope and faith, for the Oneness is always present; if it were otherwise, or a question of evolutionary achievement, then indeed hope and faith would lack a true foundation. But, the foundation of true consciousness is the Perfect Principle of Life and Its manifestation. Here we may ask: "If true consciousness is the consciousness of the One Mind, which is always perfect, then what is the point in all this evolutionary effort and struggle; does it lead us anywhere?"

Truly we cannot think that these things lack purpose, but do not let us on this account be misled into thinking that perfection is being evolved or developed by means of ourselves and our efforts. For Perfection is Eternal, and only our awareness and realization can evolve or

develop.

Thus it is that human consciousness is a "seeking," and the true consciousness of man is "the finding of the One Mind and divine consciousness therefrom." Hence we are destined not only to seek, but to find also, and to manifest what we find. This is where the way of proof in practice is followed; we can always find by the practice of the Principle of the One Mind, which is the universal good for all men, for all life and all nature, and this means, that individually and collectively, nothing receives hurt or harm from us.

Thus we come to the Universal Consciousness, not of separate egos coming into agreement, but of the One

Mind in all.

The term cosmic consciousness is often used, and spoken of as if it were a universal planetary consciousness; if this is the true meaning of it, then however glorious this experience may be, it is not what is here meant. A type of universal harmony can be felt, quite apart from the divine consciousness made manifest.

When Mind Itself is realized by men, and the consciousness of mind, and the consciousness of man become one, then a complete change must surely come about which will take us deeper than our individual oneness with all, which will also include all others in their oneness with us.

This is the only type of consciousness which we can think of as being divinely universal, the One Mind as the true consciousness of man.

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Love Transcendent.

By JOHN ROEBUCK.

There's never a break in the song of love,
Tho' the world's heart be sore;
Grace ever abounds in the room above,
Tho' greed walks the earthen floor;
Tho' the billows of hate upon life's strand,
With fury unceasing, break,
There is ever outstretched a loving hand
The trembling hand may take.

There's never a break in the song of love,
Tho' loud be the world's din;
There's ever soul peace in the summer grove,
Tho' the highways teem with sin;
Tho' the shadow of death is o'er the land,
And Time's foundations shake,
There is ever outstretched a loving hand
The trembling hand may take.

There's never a break in the song of love,
And never a break shall be,
Now soft it wafts as the wings of a dove,
And now it swells mightily;
From age to age Love's Gloria grand
Has kept man's soul awake:
There is ever outstretched a loving hand
The trembling hand may take.

The Golden Book.

By RICHARD WHITWELL.

A suggestive enquiry into the message and spirit of the Fourth, or St. John's Gospel.

The Editor calls special attention to this new series of articles on the mystical Fourth Gospel.

INTRODUCTORY.

Of the books that compose our Christian Bible, perhaps none, if we except the apocalyptic writings, present more difficulties to the student than the Fourth Gospel. There is obviously a definite and purposeful inner meaning running through the outer narrative. It might quite aptly be called the Mystery Gospel.

Though it is aglow with spiritual truth that even the novice can read and gain thereby, its deeper message awaits those who come to it out of a fuller experience. For this it is not an intellectual equipment that is needed,

but a spiritual discernment.

Its purpose is not biographical, but in the richest measure, doctrinal; for it conveys a body of sublime teaching. which is reinforced and illustrated by the narrative. There is a pointed use of symbol and number, more than at first sight may appear. The word "subjective" applied to this gospel, as in contrast to the " objective" synoptic gospels. This book, therefore, is by no means meant to supersede these earlier gospels, but rather to be complementary, presenting the same from the spiritual side. They convey the time-aspect. This moves more in the beyond-time, gives the eternal rendering. therefore written largely in the present tense, for Present is the eternal, and to be understood accordingly. Most words that constitute scripture have such an application, hence the difficulty in translation to convey the original expression.

Our original purpose was simply to read and understand, and catch the spiritual message as we were able. But as we read, following on, imaginatively, yet without bias or pre-conception, we became aware of an order and sequence and ampler meaning underlying the outer narrative. And it appeared, supremely, on the one hand, in its human and temporal aspect, as the great Paschal Drama, enacted, not in symbol, but in truth; the context CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

that of the gospel life; the background, the amplitude of the Bible itself, man's spiritual history from the beginning. This is evident, from the Baptist's first word, "Behold the Lamb of God, which taketh away the sin of the world," unto Pilate's testimony, "I find no fault in him," when, at the very time and occasion of the Paschal offering, he delivered Him (the One, without blemish) to be crucified.

On the other hand there is the true and eternal aspect, that of the Word which cannot return void—the Word made flesh—which goes forth conquering and to conquer, unto a triumph and kingly crowning. The end, then, is not Christ crucified, but Christ glorified. "I have both

glorified thee, and will glorify thee yet again.

This gospel is explanatory, interpretative, fulfilling; it provides a key of understanding with which to unlock the earlier scriptures; and for man, it opens a spiritual

door.

The great symbolic teaching in the Mosaic ritual, is shown to relate, with pointed application, to Him, achieving thereby a fuller and richer meaning. Therefore Jesus was able to say to the Jews, "Ye would believe, if

ye truly understood Moses, for he wrote of me."

In the synoptic gospels we note the frequency of the expression "The kingdom of God," or "The kingdom of heaven." In this book it is only once mentioned (John iii:5). Instead, we have its subjective equivalent. In the old rendering it is given as "Eternal life," or "The life indeed." It is also translated as "The aeonian life," or "The life of the ages." "He that believeth . . . hath eternal life." A time-transcending consciousness is implied, with present emphasis. It is the life of God in the soul. Belief is the attitude of reception, the soul opening in simplicity to the inner Light and Life, to the power of the Word.

The gospel is prefaced by a specific teaching upon the Word of God, and it bears vital relationship to all that follows after. It is the Word in truth, which the scriptures but shadow forth. It brings us to what is essential, and beyond time, though it is applicable in and through time, and in and through our human experience. In and through the gospel, there are words and phrases, relating to the Son, or to the One-begotten (the begotten of the One, or of the Only), which bring us back to first things, as in that great Prologue. We will get the fuller meaning, and only so, by continual reference thereto.

The Word itself is two-fold, and might be expressed as

the Father-Mother substance, or principle. On the one hand it is the all-pervading essentiality, matrix of all, yet hidden and unrevealed, till quickened by the awakening touch of its positive counterpart, the Word in action. It is this latter, the Word revealing, which constitutes the Christhood, ever (symbolically) at the right hand of God, the place of Power. The two are one, essentially, and in the restoration of that unity there takes place the restitution of all things. "It is the bridegroom that hath the bride."

The soul likewise is the bride, awaiting the coming of the bridegroom. The union reveals the "beloved," the child of God, the new creation. The matter is symbolized thus: "Ye must be born again . . . of water (the pure element), and of the spirit." The livingness in man is Christ, beloved of God. And all is revealed in that blessed life through whom God's true creation is evid-

enced again on earth.

The life of Jesus, reflected in this gospel, is the Word made flesh, the human meaning and expression of the Word of God itself; man as in God's sight, truly "son of man," and "son of God." He represents that divine Humanity, which mystically is not many, but one; of whom the apostle wrote, "Christ is the head." It is Immanuel, "God with us," whose coming ushers in the seventh day, bringing to man "the peace which passeth understanding," for then God rests in him. Hence the mystical and spiritual significance of the healing on the Sabbath. For divine healing completes and fulfils our human experience. "This is life eternal, to know and to be known of God."

I.—In the Beginning.

The Gospel commences where the Bible begins. Whereas in Genesis we read, "In the beginning God created," here, we have, interpreting, "In the original was (is) the Word, and the Word was with God, and the Word was God." The expression suggests the meaning. The Word is the thought divine, and its activity; beauty and truth eternally unfolding, and partaking of the nature of that Consciousness from which it springs. It therefore is not mutable as is human thought. It is pure, and original to the divine creation.

Supremely it is God's ineffable concept, the express image and likeness of His Person. By it, all that is hath come into being, and without It nothing at all. In its forth-going, it is the eternal mirror of the Heart of God.

wherein all things appear in their true likeness, substantial, not transitory—and, shall we say, in their spirit-

truth. For this is the spiritual creation.

It is the hidden Light amid the apparent chaos or darkness of existence, and it can never be quenched. It is shining amid the darkness of the soul, though man know it not. As God's word, it will yet accomplish that which He please, making manifest His own divine creation.

II .- The Human Form Divine.

One was sent from God, an awakening voice, a man of understanding, of whom Jesus said "He was a prophet and more than a prophet." He was the typical messenger of God, affirming the immanent truth "The kingdom of Heaven is nigh at hand." He is a "voice," the urgent voice in the soul, "Prepare ye the way of the Lord." He bears witness and testifies of this Light, which hidden is yet aglow in every man, that It may come forth into visibility. Without it even the world could not be, though it seem bereft of Him, knowing Him not; and though He has not been welcomed into His own true home, the human heart. But it is through man's discovery and realization of this truth (this, the witness of John), his welcome and reception of it (this, the work of the Spirit), that he is empowered to become child (a son) of God. This cannot take place through mere human effort (the will of man) but through the divine (the will of God), in him.

III .-- The Word Made Flesh.

In one it transpired even so. It came about as foretold. What was pre-figured symbolically was realized in truth. The Word became flesh, so tabernacling among us, the Shekinah now, at length, visible in man, God-conscious. With amaze we beheld that glory, as of the One begotten, full of favour (grace) and truth. John bore this witness concerning Him.

In contrast to, yet fulfilling the law of Moses, God's favour and truth are revealed through Jesus Christ (spiritually apprehended). The glory which none could look upon, the One-begotten, now visible in man, reveals

and interprets (hath made God known).

IV .- The Witness of John.

The Jews sent Priests and Levites to John, questioning him, "who are you?" but he answered "I am not that One." They said, "are you then Elijah prophesied to

come again?" And he said "No!" "Who are you, then?" they reiterate. Then he said, "I am a voice crying in the wilderness, 'Make straight the way of the Lord,' as Isaiah the prophet said.'

These enquirers were of the Pharisees, zealous for the

letter of the Law, and antagonistic from the first.

"Why do you immerse (baptise), if you are not one of these?" they said. John answered, "I immerse in water ... In the midst of you, coming after me, stands one whom you do not know, the strap of whose sandal I am not worthy to untie.'

This took place at Bethany, on the further side of the Jordan-the edge of the wilderness. For, spiritually, this symbolical river still separated Israel from the Promised Land. They were still (spiritually) in the wilderness.

V.—The Lamb of God.

The next day John beheld Jesus coming to him, and pointing, he said, "Behold the Lamb of God who taketh away the sin of the world." This is the first clear note of the grand paschal Drama in which the evangelist interprets the meaning of the life of Jesus. Then did John testify, "I saw the Spirit coming down like a dove, from heaven, and resting on him. Here is the spiritual meaning of the allegorical flood-story. The dove is sent out from the Ark, and after repeated flights found dry land, at length, where it rested. He proclaimed the reality of what the Ark story is symbolic. It implies salvation from the waters (the psychic illusion) engulfing mankind. Doubtless in this we catch something of the inner meaning of baptism, the immersion of the whole body in the waters.

John saw understandingly, and pointed to Him, in whom the Word was made flesh, as the dry land revealed, rising above the waters. He affirmed of him that "he is that One, the Saviour." The Spirit, as a dove, symbol of peace, rested on Him. It was the descent of God's peace, the Sabbath of fulfilment, God resting at length

"I baptise with water," said John, "but he with the Holy Spirit." Therefore His healing inaugurates the seventh (or Sabbath) day of fulfilment in the life of man. Therefore in truth it takes place always on God's Sabbath.

Here was the great stumbling block. Jesus affirmed and demonstrated the blessed meaning and truth of the symbol. The Jews discarded and repudiated the truth in defence of the symbol. The expression "The Jews," continually used throughout this gospel, is used generically rather than specifically. It stands for the fanatical spirit of Judaism, zealous for the letter of the Scripture, but blind and therefore antipathetic to the revealing teaching of Christ.

(To be continued).

Do Not Mourn.

Two very dear friends of mine lost their little girl. loved these people very dearly, and I said to myself, "I must go to see Jennie," but knowing that she was crushed and that the light had gone out of her life at the loss of this only child, I thought, what can I say to her in the face of this great sorrow? I went up the steps and pressed the bell, Jennie answering. I looked into her face and saw at once that she had overcome. I said, "Jennie, what is it?" and she replied, "Come in and I will tell you about it." We sat down and she began: "I was looking over Edith's little things preparatory to putting them away. It took me nearly all day. I was utterly worn out, and when I saw the little shoes, I felt I could endure no more, so I went upstairs and threw myself on the bed and fell into a sleep. I had this dream or vision: I saw a company of Angels coming toward me, each with a lighted torch, and as they came nearer and nearer, I thought, Oh! what would I give if I could only see Edith among them. As they passed, on the very end of the line was little Edith, but she was all in shadow and her torch was not lighted. I said to her, "Edith, why don't you light your torch, dear?" She replied, "I light and light it, mamma, but you always put it out with your tears.

The above story touched me very deeply, for it has been my one thought ever since my own dear one passed into the Great Beyond to spare him grief and tears. He was so tender to me always, and would indeed be both bound and fettered if he saw me sorrowing, so I only think of him and his going on as perfect freedom. We must learn this great lesson of unselfishness in our lives if we would help those who have passed and those who are still here.

"C" in The Aquarian Age.

The Rejoicing Consciousness.

By HENRY VICTOR MORGAN.

(Last in the series on The Pathway of Blessedness).

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Matthew 5:11, 12.

"Rejoice in the Lord alway: and again I say, Rejoice." Phil. 4:4.

It has been truly said that it is a height to which common duty can very well attain, to suffer and to dare with solemnity, but that the truly great will not condescend to take anything seriously; all must be as gay as the song of a canary, though it were the building of cities or the eradication of old and foolish creeds that have long cumbered the ground.

These high statements are in keeping with the teachings of Him who has erroneously been called "the man of sorrows" rather than the conqueror of sorrows. We find throughout all the utterances of Jesus a deep undertone of joy. No wonder that Paul felt this and said,

"Who for the joy that was set before him endured the cross." The closing words of Jesus to his disciples concerning blessedness was an admonition not to take persecution seriously, but to rejoice and be exceeding glad when they were persecuted for righteousness' sake. They were, in the fine language of Whitman, "to keep no account with lamentation."

It is high council. We make too much of our difficulties, afflictions and persecutions. We give our persecutors power to torment us by not abiding in that Secret Place of the Most High, knowing that no weapon formed against us shall prosper. Surely there is deliverance from the snare of the fowler and from the noisome pestilence of the angry and zealous bigots whose chief occupation is to defend God. Toward all this "He that sitteth on the throne shall laugh."

Still it is not defiance. Always when I read such poems as Henley's "Out of the night that hideth me," I have

THE REJOICING CONSCIOUSNESS.

a feeling of resistance rather than of acquiescence and infinite trust. Contrast Invictus with Cardinal Newman's equally brave but altogether tender "Lead Kindly Light," or with Tennyson's "Crossing the Bar," and you will see the difference between will and willingness. In both Cardinal Newman's "Lead Kindly Light" and Tennyson's "Crossing the Bar" the joy bells are ringing amid the impenetrable darkness. There is an assurance of conquest through submission, of victory through defeat. My own words:

"Who, battling 'gainst each seeming wrong Can meet disaster with a song, Feel sure of victory in defeat And rise refreshed the foe to meet,"

but faintly echo the rejoicing consciousness engendered

by a faith that takes hold of God.

No person who aims to live the life of the Spirit and speak the truth that is in him to-day "in words as hard as cannon balls," can expect the approval of the every-day world of routine and custom.

Whenever the light of the spirit is manifest, the gods of this world are disturbed. Infamy and ridicule beset the pathway of the illumined. Low cunning and endless enchantment seek to beguile the wayfarer on his journey through the mists of ignorance to the Palace of Light.

It is hopeless to argue or to refute. The disciples of Jesus were sometimes caught in the meshes of this entanglement. But Jesus triumphantly escapes. His are not the words of argument but of judgment. He gives no quarter to the enemy. It is not what the enthroned Scribe and Pharisee thought of him, but what judgment He pronounced on them that resounds through the ages. His soul was unconquered and unconquerable. Marching steadfastly, I might say purposefully, toward the inevitable cross, he could say in triumph of soul to his disciples, "My joy I give unto you."

His vision of Blessedness was contagious with the awareness of God. His disciples were lifted by it into the realm of joy where miracles are born. Imprisoned by their persecutors their songs of joy broke prison doors. Awaiting his execution, the matchless Paul writes, "Rejoice in the Lord alway: and again I say, Rejoice."

His was the awareness of what Mrs. Eddy called "The sustaining Infinite." For him to live was Christ, and to die was gain. So must it be to all who travel the Pathway of Blessedness. We must, Jacob like, wrestle with

every experience until it blesses us. Our trials and persecutions will either embitter or sweeten us, be millstones or wings. Sad, sad indeed, is the state of the reformer who has become so embittered by his trials that he has

lost the sense of humour.

At one time I felt an inner urge to write new words to some of the old familiar tunes that have since appeared under the title, "Hymns of Health and Gladness." In attempting new words for "God be with you till we meet again" it was given me to say: "May His smile be deep within you." It is the most vital single line I have written. To be always conscious of the indwelling Smile of God is the pathway to infinite repose and joy everlasting. To be able to meet the trials and uncertainties of our every-day life; to stand unmoved and smiling in the midst of the strife of tongues is true blessedness.

Blessed, indeed, are all who in reading these lessons have felt an inner desire to attain these things. You are the beloved of God. In the world you may have tribulations but in your souls there will ever be the peace of God that passeth understanding. Upheld by Infinite Power your ascent will be from glory to glory. For you the present is full of promise and the future carries God with it. It all leads to creative expectancy wherein we

can say:-

To-day is redolent with praise
For all the Good that Love has brought;
But greater still the future hope—
The triumph of Creative Thought!

There is no failure nor can be To him whose faith on God takes hold; He sees through every baffled hope The glory of his dream unfold.

Great is the Peace that Love has brought; The Glory of the things that be; But greater still the future hope— The thrill of Love's expectancy!

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The quality of attention . . . like certain plants which the poorest peasant may grow in the poorest soil . . . can be cultivated by anyone, and it is certain in its own good season to bring forth flowers and fruit.—DICKENS.

Healing Article.

By JEAN SILVERLOCK.

SURRENDER—THE SHORTEST ROAD TO HEALTH.

THERE is this difference between surrendering to God, and giving up anything even for love's sake, in response to a human demand. Whenever we surrender something to God that we may perhaps believe to be extremely precious, we are, curiously enough, conscious, almost immediately of a feeling of extraordinary relief, as if instead of having given up some priceless possession, which had cost us a great sacrifice to part with, we had thrown off a heavy burden, and were now able to go forward with far more ease and freedom. Why is it? Because, perhaps, without being aware of it, we have gone on for years weighed down by a number of utterly unnecessary things we deemed essential to our comfort or our healthmere superfluities, foolish luxuries, many of them only masks to hide the secret dissatisfaction of our heartsthings we have longed maybe to possess, yet, having possessed, we were soon weary of, although unaware of our weariness till, being prompted by the "Still Small Voice" of the whispering Spirit, to surrender all these superfluities and "shams," we suddenly discover, to our intense surprise, how much lighter of heart and footstep we are without them! Now, every one who has done much travelling knows, and is ready to admit, that the less luggage one carries the better, since, having very little to look after, one is thus saved a lot of worry and trouble, and can move far more rapidly and easily from place to place, than those persons whose belongings, in the shape of numerous trunks and packing cases, may well be Consequently we find, and feel called impedimenta. most likely somewhat disconcerted at the discovery, that many things we have harboured and hugged closely to our hearts turn out to be, as soon as we surrender and discard them, weary burdens we have bound about our shoulders, and that what we flattered ourselves in believing we were making a sacrifice in surrendering, was, in reality, an immense release! Thus we find ourselves confronted with the fact, that now, as always, we have nothing worthy of divine acceptance to offer, but (fortunately for us!) just the one offering it lies in our power to give, and that is the love of our hearts, and the merging of our human wills with the divine Will, that they may become one.

One thing is certain, namely, that we never surrender even what we treasure most of all to God, but He gives us back a hundred fold more than we have surrendered, not in "kind," maybe, but in infinitely greater value and measure. What a lesson for us who cry out in bitter protest and dismay when we are apparently asked to relinquish some earthly possession or treasure of human love and we hesitate till it is taken from us, by Omniscient Wisdom, lies hidden in the story of Abraham offering up in unquestioning obedience to what he felt, though he could not understand, to be love in disguise-his heart's dearest treasure, his only son. He could not possibly know or guess, that directly he should have shown his readiness to comply, even though with a breaking heart, with the command of the Highest, that moment his sacrifice, though unconsummated, would be accepted as complete.

Who can foretell what might be the result of a willing and unhesitating surrender even of the desire to be healed of some terrible bodily infirmity, because, in a sudden flash of inspired vision the sufferer realized how utterly insignificant were the pains, however agonizing at times, of the physical body, compared with the peace and ineffable rapture of a soul consciously one with God, and the glory of that to such would be revealed. I do know of one actual case, in which the sufferer from a malignant disease, that, in spite of her faith and courage, wrung from her trembling lips cries of uncontrollable anguish, suddenly desisted from her persistent and passionate petition to be healed, and asked only for greater patience to endure the torturing pains, and not content with this more spiritual appeal she made a supreme effort to lift her thought and mind to a yet higher diviner level of supreme surrender, and while in the very midst of the fiery furnace of her agony she cried out: "I do not ask any longer to be relieved of these agonizing pangs—only and all I want is that I may feel the awareness of Thy Presence—Give me Thyself-I ask no lesser boon!

The prayer, so stupendous in its absolute sincerity, selfless surrender and divine recklessness, was almost immediately answered by the complete cessation of all pain and every symptom indicating the activity and progress of the disease. The inexplicable, save as the recognition of the Power of the Spirit working an instantaneous miracle had happened. The sufferer no longer suffered, and by the intensity of the rapture and peace that flooded her entire being, a rapture and a peace reflected in the radiant expression of her worn pain-lined face, she realized that her surrender, her unconditional surrender and the petition that had accompanied it, had not only been accepted but rewarded beyond her utmost hope.

Another sufferer, once, to whom I related this miraclefor such it undoubtedly was-asked me whether it would be possible for her likewise to experience a similar healing, if she were to cease praying for it, and instead offered her whole life when healed, to the undivided service of God and man? When I pointed out to her that the surrender I had described, had included even the wish to be healed, and was the spontaneous and fervent outcry of a soul that, in a moment of inspirational vision, caught a glimpse of the glory and bliss beyond compare of those who, indeed, like the martyrs of old, were ready to choose even the very "pains of hell" in the body, provided they could feel that "One, the form of Whom was like unto the Son of God," was with them in the midst of the furnace rather than mere release from suffering without this consciousness, the dear woman to whom I had related this happening remained sad and silent for a moment; then, with a sigh of bitter regret, replied: could not rise to such a height of surrender . . . I do not feel that I can even think of God while this pain continues. If only I could be healed there is no sacrifice I would not make." How many of us think the same—yet why was it that of the ten lepers healed in a moment by Jesus, only one returned to give thanks?

Many a man or woman temporarily afflicted with a craving for drink or drugs or some other form of self-indulgence does honestly believe that he or she loathes and desires solely to be delivered from the bondage of drink or drugs, whereas the truth is though the victim may not realize it at the moment, what is loathed and what he or she desires to be freed from is not the drink or the drugs

but the after-effects of the indulgence.

If any sufferer from a malignant disease could be given the choice between the healing of the disease without absolute self-surrender to God, and perfect God-consciousness without any alleviation of the bodily sufferings—were such a condition possible—and he were yet to choose God at any price, even that of supremest bodily agony, and really mean it, I believe such a man or woman would receive immediate healing, without asking for it.

But, how difficult really to mean it, when the crucial moment of surrender arrives, and how difficult—so subtle is the human mind in its self-deception—to know if one really has surrendered, yet, of course, if one could clearly realize all that God can be to the soul that hungers and thirsts for Him only there would not surely be a second's hesitation.

In closing I feel impressed to quote a part of an aspirational meditation I found in a little book, awhile ago, which seems to me to express very simply, yet eloquently, what each one of us would like, I feel sure, to repeat in the Silence:—

I surrender to Thee, O Beloved, My fear and my impatience, And Thou givest me Thy Love.

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- "I surrender to Thee, O Beloved, My poverty, my want, my weakness; And Thou givest me Thy Wealth.
- "I surrender to Thee, O Beloved,
 My hunger and thirst of desire,
 And Thou givest me the Bread of Heaven, and the
 Water of Life.
- "I surrender to Thee, O Beloved, My aches, my pains, and my sorrows, And Thou givest me the healing of Thy Joy.
- "I surrender to Thee, O Beloved, My vanities, conceits, illusions and delusions, And Thou teachest me Thy Truth.
- I surrender to Thee, O Beloved,
 My instincts, impulses, desires and plans,
 And Thou teachest me the contentment of Thy Will."
 ADELA CURTIS (extract from "Creative Silence.")

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Happiness lies in the consciousness we have of it, and by no means in the way the future keeps its promises.

—George Sand.

The Woman's Page

PRACTICAL WAYS OF RADIATING.

By MINNA BLUEBIRD, Editor of the Bluebird Magazine for Children.

In our last month's chat we mentioned the Spiritual Law of Radiation. Of course, it is obvious that prior to Radiation is the stage of Self-growth, for naturally, if Faith is not a living flame within us—if Love is not a Healing Power within us—if Wisdom is not a Shining Light within us, then we have nothing of any worth to offer to our fellows, and like the tree in the forest, we must continue to GROW, before we can SHELTER. Dear Jacob Beilhart expressed that fact in this way: "It is necessary in the development of man, as well as in the growth of timber, that each individual man, or tree, should assert his individuality, and GROW AS THOUGH HE WERE THE ONLY ONE.

But now, supposing we have learned just the A-B-C of GOOD, how can we obey the Divine injunction: "LET YOUR LIGHT SO SHINE BEFORE MEN, THAT THEY MAY SEE YOUR GOOD WORKS, AND GLORIFY YOUR FATHER"—without making too many blunders. For there are pitfalls, even in Radiating, and if we do not evade them, we harm the very Cause we love and wish to serve.

For instance, the bustling Now-look-here-Mrs.-So-and-So-I-can-see-at-a-glance-that-your-soul-is-in-a-very-bad-way-but-I'll-soon-put-it-right-for-you attitude is fatal. Testimony is not a house-to-house business, for the Father's LIGHT is quite capable of shining far and away beyond all house and street limits—providing we become clear channels.

Instinctively we think of HEALING first, because Jesus gave so high a place to it in His Ministry. We think of the words: "THE SUN OF RIGHTEOUSNESS SHALL ARISE, WITH HEALING IN HIS WINGS." But, in the majority of cases, the actual POWER TO HEAL is only attained after we have faithfully served our Spiritual apprenticeship. But the way to begin to attain, is to start right away (no matter what stage we may be in) and PRACTISE the work of blessing and TRYING TO HEAL. All day long, in our various duties, we are dealing with persons, things, and situations. We can LET OUR LIGHT SO SHINE upon every

one of those persons, things, and situations, by turning the Divine SEARCHLIGHT OF GOOD upon them.

And in that same way, we can also send forth to those around us, the Rays of Peace, Freedom, and Praise.

Concerning other ways of testimony, a few days ago, a most interesting little paper came to hand (written by one of my beloved Bluebirds) called "HOW TO START A BLUEBIRD CLUB," and truly, the way in which this little twelve-year-old intends to GIVE OUT and SHARE her Good, deserves the highest commendation.

If they cared to do it, Motherbirds could "take a leaf out of her book," by forming Student-Groups and Circles.

How can this be done? Well, personally, I am a great believer in very small, simple beginnings. And when you get down to brass tacks, a Study-Circle COULD be started by the simple process of getting ONE friend interested. That one and yourself make two—and there you are! If two real, live women (and a few tea-cups) cannot enthuse a third woman—well, well!

In this Office, we have lots of fascinating little piles of Science of Thought leaflets. Why not send along for some, and pass them round to your two-deep "congregation"? They will warm you up, and make you hungry for more. Besides, if Mrs. Comrade-to-be shows any signs of descending down and down into the Land of Stews-and-Surgeons'-knives-and-So-and-So's delinquencies, you can wield the booklet as a lasso and gently fish her up again!

Or again, if you really have a distinct sympathetic "urge" towards children, the Study-Circle could be a juvenile one, only of course, in that case, you will not CALI. it a Study-Circle, because if you did, your prospective members would all be smitten with "previous engagements"! You will have to be liberal with the camouflaging brush and tuck your TRUTH away under all the gay little covers you can think of, but the main modus operandi will be the same. If you can find ONE child you can start, and safely leave the rest to the leading of the Spirit. Just SHOW WILLING, and YOU WILL BE LED. For the Motherbirds who have faith enough to put these suggestions to the test we have Cards and Specimen Copies, which we will gladly send if desired.

For the ones who claim temperamental kinship with Oliver Goldsmith—whose epitaph said that he "wrote like an angel and talked like poor Poll!"—there is the

pennish path of Radiation. Articles can be written, and if they are helpful and based on attainment and experience, and not written to air personal theoretical opinions, they will be gladly accepted and used by Editors. Or, if cash is available, books or booklets can be published and sent forth as Rays of Light. If they are written in sincerity only "to the glory of God" they will not prove impotent.

For the ones who serve in the "busy mart," there is Jacob's declaration: "OF ALL THAT THOU SHALT GIVE ME, I WILL SURELY GIVE THE TENTH TO THEE." In the carrying out of that principle, they will have the joy of knowing that their sacred "tenth" is "making straight the way of the Lord." In other words, they will know that their practical support is making it possible for some other worker in the Vineyard to give out the INNER LIGHT, that the Father may be glorified, and His KINGDOM OF GOOD established on the earth.

The Perfect Work of Day.

By F. CROSSLEY.

I stood in special need of light and cheer, And while with will resigned, and eyes alert, I plodded on, mid scenes of beauty rare, God let me see the working of His plan.

I saw the perfect work of one clear day, And marvelled at the wondrous things revealed. The vision of that moment gave me strength, To trust my Father when the scheme is hid.

At heart, I ever felt that God works well; But pain was caused by strident talk of men, Who judged by weight of gold, for worldly gain Means most to them: they miss the view Divine.

Naught came before its time, and naught behind; One altered thread would mar the handiwork. If view so small can flood the soul with joy. How shall I bear the love in work complete?

The Royal Breed of Adam.

By J. TYSSUL DAVIS.

Instead of "Man," the recipient of all the promises, and all the splendour that is to be, we need to put the first person. "What am I that the Lord of Hosts should be mindful of me? He hath made me a little lower than Elohim (Gods). He hath crowned me with honour and glory. (Only they have to be annexed and made our own). Thou hast made me to have dominion over all thy works. Thou has put all things under my feet." The effect is astounding, shattering, cataelysmic. But the astounding thing is true.

"Man shall not bewail himself, as if the world were old, and thought was spent, and he was born into the dotage of things; for, by virtue of the Deity, thought renews itself inexhaustibly every day, and the thing whereon it shines, tho' dust and sand, is a new subject

with countless relations." (Emerson).

"Darest thou to think meanly of thyself? O rich and various Man! Thou palace of sight and sound, carrying in thy senses the morning and the night and the unfathomable galaxy; in thy brain the geometry of the City of God; in thy heart, the bower of love and the realms of right and wrong."

God is alive. He is at work. He is giving out life and love. The broad creation is a divine improvisation. Every fresh blade of grass is a new piece of His handiwork. With every breath we take in His energy. The ichor of His life-stream runs through our arteries. Every

moment we are quickened by His inspiration.

Once we think of God's creative work as a continuous process, we will begin to conjugate life in the present tense. It seems a necessity of the Divine Nature to be subject to the fresh creative impulse of the artist. His artistic joy must body forth His exuberant imagination in ever fresh forms. So the linnet sings because it cannot help it. The sculptor models plastic substance into fair shapes, the singer utters sweet melodies, the engineer shapes unwieldy steel into a swift and smoothly-gliding and perfectly-adjusted mechanism, by a necessity of their nature, because they can no other. Such shadows does God's activity cast on the mirror of creation.

Man himself is an expression of this primeval rapture of the Creative Artist, and, deep in his nature finds wit-

ness to it. To come close to the intimate Being intertwined with the very substance of man's true nature is to

get a foretaste of the Divine Bliss.

In every age, Yogi, Sufi, Chela, prophet, seer, devotee and Saint, and Nature-poet in the hour of high visitation, have won an experience of such dazzling surprise, such consuming radiance, such profound mystical ecstasy that its exceeding sweetness was well-nigh unbearable. This experience does not depend upon any of the Seven Ages of Man. It may come early or it may be withheld until late in life. We do not value life to-day by the sum of years, by the multitude of the things it brings, by the standard of quantity. Rather by quality.

We also recognise that experience is not the last word. But rather the use we make of it, the power we extract from it. As the perfume-maker out of the flowers distils his Attar-of-Roses, so are we able to distil out of experience a subtle essence, a fine ethereal elixir which does

not belong to experience as such.

Man has this power over the bitterest sorrow, over the most soul-destroying griefs. This Alchemic gift of transmuting the lead of life into gold, and of extracting fragrance out of the bitter and poisonous herbs springing up in man's garden—the scale of values that gauges worth by quality, not quantity, prove man's ability to rise above not only failures and follies, but above the tyrannical sway of space and time, and not only give life a new orientation, but lift it up to another dimension.

Who dares blaspheme any shock of disappointment that rudely shakes him from a sense of things that seem to a sense of things that be? And that is part of our business here—after many experiments, to discover the

real thing, then to acquire and become it.

So our diverse wanderings bring us at last to a little path that leads to a simple hidden shrine. One bends low while passing under the lintel, for it is the gate of humility. But you kneel for only a short time ere comes to you a sense of your divine heritage. You are God's and all His World is yours. Out of the heart of Creative Joy you emerged! You are a sunbeam of the Central Sun! You must become like God; you must radiate beams of Goodwill and Forgiving Love! You must include in your charity everything that God has made—judge no one, condemn no one, despise or scorn no one. There must never again be any room for Fear. The forms that come and go, that grow and decay, that arise and vanish—these must hold your attention no longer;

they are but wayside Inns where the traveller lodges for a night. Your domain is Life, Life expanding, growing in Power, triumphant Life!

And now you realise that as God functions through His Universe, expresses His Joy, His Power, His Love through His Universe, so may you function through the miniature universe—the body you use, the circumstances that environ you. Every man must become a King in his own Kingdom. This is the divine decree.

Some Kings are so tired of their unruly Kingdoms, they want to abdicate. But Kings do not learn rule by running away. A Kingdom is given a King to rule.

It is supposed that in a man's body there are as many cells as there are Suns in the whole Galactic Universe. In every sense man is a microcosm of the macrocosm. A man's world consists of millions and millions of cells. These cells are living beings. They throb and thrill and palpitate with life. They are sentient beings. They grow very rapidly. Their growth can be hastened, or delayed or suppressed. They have their affinities. They fall in love with one another. They marry. They have offspring. They feel in a thousand ways. They are so sensitive to the moods, tempers, exaltations, raptures of their king, that when he affirms: "I will!"-ten thousand telephone bells ring and banners are unfurled, and cannons let off! When their king is depressed, the whole community go on strike and lay down tools. The digestive hosts refuse to perform their tasks; the assimilative workers come out in sympathy and lounge about disconsolately; the blood-oxygenators grow slack; the carriers of thought-energies become sullen and grey-the whole kingdom is like London under a fog. A man should think twice before he upsets such a host of willing workers.

But soon the Imperator Dei Gratia comes to better temper. He throws off his annoyance, he hums a tune, he steps out briskly, he remembers the decree writ on his forehead—and at once, billions of little people, myriads of ministering monitors leap into the breach, and hurry and scurry, hew and hack, toil and moil, load and carry, move with rhythmic speed, as happy as the day is long.

And such magical work! Converting green food into red-corpuscles; phosphates of lime from a potato into bone, and the husk of wheat into grey cortex of the brain! What chemical experts! What engineers! What grand

distillers! What potent physicians! What marvellous magicians!

We are begining to realise that we can marshal this vast army. That it does not pay to starve them, or overwork them, or enslave them to disgusting tasks, or impose on them burdens arising from crude desires and unhealthy habits, or unduly excite them. "Use 3 Physicians. First, Dr. Quiet. Next, Dr. Merryman. And Dr. Dyet."

They like mirth, plenty of fun, laughter and sunshine. The simpler the food and drink, the happier they are. Then they respond to every mental and moral condition; every mood, feeling, passion, thought. We can and do create Disease. We can and do create HEALTH. "Health and cheerfulness mutually beget each other." (Addison). "Do not cumber yourself with fruitless pains to mend and remedy remote effects. Let the soul be erect, and all things will go well." (Emerson).

Our world is for our making. We can unmake a bad world, and remould it nearer our heart's desire. We can create Strength, Valour, Virtue. We can enthrone Good Cheer in the heart. We can alter our attitude to life. We can make red blood, optimism, radiance. We can march instead of dawdle. And we can sing on the way.

Then there are the others. We can make it a little less hard, less lonely, less dreary for them. Because of you someone walks a little more steadily. Because of your gay faith, your sanity, there is a little less disharmony in the world.

Enter more fully upon that heritage! Enlarge your capacity for love! Give fuller play to your life-giving energies! Unleash your Goodwill and let it sweep over the whole world! Dare to be strong and fearless. Become a centre of light and healing. Become a channel of the Divine Grace that you may replenish the dwindling reservoirs of Compassion. Prove to the world that with the growing years the secret of perennial youth can be kept, that mirth and melody can company you right up to the hour of translation into a life of larger blessedness.

To fill each day and leave no room for sorrow or repentance, to have a heart big enough to hold the world yet afford no room for the memory of a single wrong—that's the task.

But one needs to begin with an act of trust (until conviction comes) in the absolute justice of life, and see in all its seeming inequalities and disproportions the results

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of the causal powers and the creative energies of human thought and act.

There can be no abiding Health, there can be no enduring Joy, there can be no spirit of Youth and the magic of Magnetic Power, where there is Distrust, Suspicion, Envy, Jealousy, Resentment, Worry, Fret and Fume. All this Brood must be ruthlessly exiled, and in their place, Understanding, Sympathy, Goodwill, Acquiescence in the Divine Decrees, Forgiveness, Compassion, Tenderness and Love, enthroned.

Start at the Centre. The Erect Soul.

"Unless to Thought is added Will, Apollo is an imbecile."

All things are yours. Draw on the Infinite Resources. Annex the territories of your Kingdom.

Make use of the freely-given energies of God.

Claim your divine inheritance.

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Health and Youth—and large Mirth—and the jocund Heart—and the fearless intellect—and the serene Mind—and the Wise Will.

And the rapture of Communion with the Blessed Ones. And the Harmony that blots out all the vexations of life, when our will is one with the Infinite Will.

"The first man is of the earth, earthy: the second man is the Lord from heaven."—St. PAUL.

"As in Adam all die, even so in Christ shall all be made alive."—St. PAUL.

It will be seen then that it is only as we become more godlike that we can be freed from the disorder and "evil" of life: is is only as we find the Kingdom of God, within, and behind temporal manifested things, that it becomes possible for "all things" to be added to us.

—THE PATH OF VICTORY.

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A Man of Faith.

By THE EDITOR.

In this closing article, reviewing the book by Hector Waylen, entitled An Apostle of Healing,* I will deal with three things of interest in Pastor Howton's life, viz., (1) Bethrapha, The Home of Rest and Healing, which with Mrs. Howton's most able assistance and co-operation the Pastor conducted right up to the time of his death. (2)

Demon Possession. (3) Psychic Powers.

Bethrapha came into being really through the Pastor's psychic powers. By the term psychic powers I include the Pastor's dreams or visions. "A vision of the house, with its location and name had been given to him over ten years before it was actually erected." It is reasonable to suppose that if Pastor Howton had not had this vision, he would not have built Bethrapha. In spite of vision he had his doubts, but these were put at rest, through an unknown lady who knew nothing of the proposed Home, sending a donation of five pounds, saying that the Lord had told her to send it, but could get no explanation from the Lord but the word Beth. So the Pastor was satisfied that the house was to be built, and called "Bethrapha.

The objects of the Home are admirably set forth by

Mr. Waylen (page 36).

In these days of constant noise, rush, and hurry, quiet resting places' for those of the Lord's people who have not the advantages of wealth, and houses in the country, are a real desideratum, and in this respect Bethrapha has been a haven of security to many. Although there was always a stream of visitors who went there in the hope of receiving physical healing, it was also a Home of Rest, and spiritual refreshment 'from the Presence of the Lord.' In Pastor Howton's own words, in reply to a critic on one occasion, 'Bethrapha is not a hospital, but just a home of rest for tired workers, and a place where people receive spiritual help and bodily health simply by faith, not in myself, but in the power of the risen Lord Jesus Christ. . . . Also I desire to state my principles. Pure air, pure water, wholesome food, and abundant life

* An Apostle of Healing, Being Studies in the Life and Work of Pastor Richard Howton. 2/6 net. Published by Stockwell, Lendon. Through Booksellers, or 2/9 post free from The Science of Thought Press, Chichester,

in Christ. We endeavour to get our patients into that attitude before God whereby they can be partakers of this abundant life in Christ which gives victory over all

diseases and the power of demons!

First attempts to run the house on entirely uncommercial lines did not altogether succeed. One man who came, stayed a fortnight, and when he went, slipped a half-crown into the Pastor's hand, remarking as he did so. 'what we know not now we shall know hereafter.' Such consolation, however, did not liquidate bills, and the method ultimately adopted was to charge a very moderate sum per week, to all comers. An excellent table was always kept, and I should like to add from personal knowledge that the Pastor often took greatly reduced amounts from those whom he knew to be in low water, financially, relying upon the Lord to send what was needed in other ways. And this occurred over and over again. If he charged some poor person ten shillings for a week or more, some large donation was sure to arrive shortly."

Bethrapha was a cheerful place for all who attended "One of the things which visitors soon found was that it was not one of the rules of the house to keep a long face. The Pastor knew how to laugh heartily, and set others laughing. 'A merry heart,' we read*, causes good healing.' Coming to an avowedly religious house, with all their worries, aches and pains, and to a house moreover where 'demons' were cast out, they often tended to arrive, as it were, prepared for the worst. But if they did not soon enter into the genial atmosphere of the Home, it was their own fault. For while worldly or foolish topics were at once ruled out, should they appear. meal-times were often full of fun from beginning to end. Visitors would have already seen an Advice hung up in their bedrooms not to discuss their own maladies, or failures of the past, and a jovial temper in the general conversation was regarded at Bethrapha as not only good for digestion, but a subsidiary part of the cure.

Although Pastor Howton practised spiritual healing, by the laying on of hands and anointing with oil, yet some of his healing was psychological, and characterized by much sound, good sense. For instance, (page 41) "A man came (quite innocently) one day, thinking the Pastor gave medical prescriptions. He was suffering from heart trouble, and asked him to give him something for it. 'All

^{*} So rendered in the R.V. There is nothing about "medicine" in the Hebrew of Prov. xvii, 22.

right,' said the Pastor, 'I'll give you a prescription,' and going to his study, he wrote down on a slip of paper. 'Wait on the Lord, and He shall strengthen thine heart' (Psalm xxvii, 14), and some similar passages. Then he folded it up, and gave it to his visitor. 'How often am I to take this?' said the man. 'As often as you like.' 'Then there's no fear of taking an overdose?' 'No; you can take it as freely as the air.' 'How long shall I take it?' 'Take it for a month, and then come again.' At the end of the month he came back radiant and laughing. 'It did splendidly,' said he.'

Conventions were held at Bethrapha. They were begun in 1883 and continued until the Pastor's death. "One of the largest conventions held at Bethrapha was that of 1907. A marquee was erected in a field adjoining the house for visitors' meals, and on one occasion over a

hundred sat down to dinner.'

Now that the Pastor has passed on the work can no longer be continued. The house is therefore for sale. It is a large stone-built one with every convenience for the carrying on of a Home or Retreat. Perhaps there is someone amongst our readers who can make use of Bethrapha, and thus carry on the tradition of Healing and

Spiritual strengthening.

The second thing about which I wish to speak is the Pastor's belief in Demon Possession, together with the work he accomplished in casting out devils or demons. This part of his ministry has been much criticised, particularly by good Christians, which seems strange when we remember that our Lord cast out devils, and also taught his disciples to do the same. I sympathise with them, in view of the claims made in certain quarters. Pastor Howton, however, not only believed in demon possession, he also was conscious of it whenever it was present. He once went to visit a man in a lunatic asylum. While passing through the wards in search of the man he was visiting, he was conscious of many foul, evil and possessing spirits who jeered at, screamed at, and cursed him, as he passed by. He found his man, however, and prayed with him, to such good effect, that, through the blessing of the Lord, he was able to leave the asylum and return home, soon after. Mr. Hector Waylen, the author, says "that if the reader should happen to be sceptical as to the existence of unseen and evil forces and entities, and has an inclination to pursue the subject. the perusal of such work as 'Demon Possession in China, by J. L. Nevius, D.D., for many years a missionary in China; 'The Dangers of Spiritualism,' by Godfrey Raupert; or a recent work on 'The History of Witchcraft,' by Montague Summers, may be recommended.'

In his little book, Divine Healing and Demon Possession, "the Pastor makes no secret of his faculty of observing the operations of evil spirits, and cases quoted show that he had indeed power to cast them out from their victims. The reader will observe that in cases of actual possession the demon must be first expelled, even as in the classic instance in Mark v. All cases are not alike, and if the reasoning faculties are not obscured, an external physical condition may need to be dealt with from another point of attack. Pastor Howton describes the case of a young student for the ministry who had fallen under the power of an evil spirit, which had reduced him to a deplorable state. He remained thus 'for several weeks, during which time I had to watch him continually, even sleeping in the same room with him. During the night the demon would converse with him . . . and he would talk back to the demon. Early one morning the Spirit of God came upon me, and I commanded the demon in the name of the Lord Iesus Christ to come out of him. The evil spirit threw him on the floor and made him writhe like a serpent. He foamed at the mouth, and then it left him. From that moment he was "clothed and in his right mind" . . . He has since entered the ministry, and is now an acceptable preacher of the Gospel'.

Actual experience and contact with possessed people have converted me reluctantly to Pastor Howton's view. I do not possess the power, however, that he had, and with which he cast out the evil entity. If God ever wants me to do work of this kind, He will give me the power. I recommend no one to attempt such a thing, especially

the inexperienced.

Mr. Waylen very wisely recommends his readers, not to listen to voices, and not to live on a low diet. To which I would add: "and not to fast." Those who are psychic and inclined to negative passivity, easily fall victims of psychic invasion. This danger is increased enormously by fasting, and also by a lowering diet. Such people should live on as generous a diet as possible, within reason; and avoid fasting as they would the plague. They should do all they can to improve their physical health, but not by means of fasting, and they should interest themselves as much as they possibly can in the practical affairs of life.

I do not ask readers to accept Pastor Howton's views. neither do I wish them to share mine, on this subject. am simply reviewing Hector Waylen's book. I have no desire to make others think or believe in the same way, but I would rather that readers should hold their own views and think independently for themselves. When we cannot accept certain views or statements it is wise for us to preserve an open mind, and to reserve judgment. Those who are interested in this subject will find plenty of further evidence in a little book entitled: "Miracles of To-day," by the Rev. J. W. Adams, M.A., price 1/12 post free, from the author at Wall Vicarage, Lichfield, Mr. Adams is well acquainted with psychic matters, for he was clairvoyant from an early age, and spirits and astral entities were as distinct and visible to him as ordinary people in the flesh. Instead of developing this power, however, he was wisely led to pray that God should take it away. He did so, and was delivered. Only occasionally, at rare intervals, has he been troubled in this way since; but each time the same prayer has delivered him.

This brings us to our last subject, viz., the psychic powers and gifts of Pastor Howton himself. These were of a high order. Psychic powers are of varying grades. The lower are to be eschewed, but the higher have been used by some of the greatest prophets and saints in the history of God's people. Speaking of "clairaudience" Mr. Waylen says: "I have met with instances indicating that this faculty can exist upon different planes, and that such was the case was the Pastor's own view of the subject. From a medical point of view, 'hearing voices' is a common symptom of lunacy. It is a form of what we may term 'Borderland mediumship.' Plenty of the unhappy inmates of our asylums have that affliction, and the late Mrs. Penn Lewis, who, after her experiences of Welsh Revivalism, saw that 'Christians' could be invaded by evil psychical forces as well as other people, insists, in her 'War against the Saints,' that clairaudience is always 'an evil state.' If so, Samuel, Moses, Elijah, and Paul, were always in an evil state, a conclusion which would not well harmonize with that lady's theology. clairaudience exists as the result of a break-down in the barrier between the unspiritualized and unregenerate soul, and the world of unregenerate souls (hades), not in the flesh, it certainly is an evil state. But in souls which are truly Christ-centred, it is not necessarily so. The late Mrs. Bainbridge, already referred to, a frequent visitor at

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Bethrapha, was clairaudient from the age of fourteen. After passing through much physical suffering in middle life, she was Divinely healed, and entered upon a new period of spiritual usefulness. Her clairaudience upon its first plane disappeared, but was replaced by a more interior form of spiritual hearing. 'I had a feeling,' she said, 'that I should not be in the same state again, as regards this faculty; the outward voice ceased, giving place to an inward voice'."

Pastor Howton possessed many of these super-normal powers, but they were of a high order, such as were used by the apostles and saints. The great point, however, is that he consecrated them all to God's service, and by so doing was protected from all evil. Mr. Waylen says: I am convinced that there is a power which proceeds from the Lord Jesus which is over and above all the influences connected with movements which are merely psychical" and with religions which derive their impelling forces from the same 'astral' region to which these influences belong. Unto Him belongs whether 'in heaven,' or 'upon the earth'."

This must conclude my lengthy review of this exceeding well written book about the person and life of a great, yet humble, good man, a true servant and disciple of the Lord Jesus Christ. It may seem to some that I have quoted so freely, in my review, as to give the whole of the book. But this is not by any means the case. Actually, I have given only the sketchiest outline. Those who are interested in this most inspiring life should send for a copy of Mr. Waylen's book, or obtain one through their bookseller. The author often writes on his own, so to speak, and his chapter on "The Clean Life" is worthy of close attention. Mr. Waylen is learned, scholarly and polished in all his utterances. I am very pleased to have come in touch with him, and hope that some time, on this side, it may be my privilege to meet him in the flesh.

The healings that were done through Pastor Howton were splendid, but they were, of course, no different from those that are being accomplished through other healers and organizations. They all can point to the same remarkable results They none of them claim to be the only channel, but only one of many. The time will come when every Church and Chapel will be a

Centre of Divine Healing.

THE END.

Next month I hope to start a new series of articles on another great man of faith.-EDITOR.

Co-Workers with God.

By HELEN R. CRANE.

BE ye co-workers with God, said St. Paul, and to be such is the ideal of every earnest seeker after Light. It is not enough to pray—we have learned now that we must try to understand Him in His world—we have realised that He has laws and purposes, and it is our necessity to find out what these are and then give our little bit of co-operation to bring about their fulfilment.

Our necessity, yes, for He has written on every atom of Himself which He sent forth into the world of experience that all is divine and all must return eventually to the Source of Divinity—that is, the Source of all that

ever was, is, or shall be.

From the time of the Dark Ages until quite recently the majority of men have believed that God must be worshipped, but that it was a sin to try to understand Him. The majority, indeed, have thought thus, but always there have been the great souls—the men of vision—who knew that, to find God, it was necessary to do more than mumble a few prayers at certain set hours.

The Light which illumined the hearts of these few men has spread recently until multitudes have seen it and such a spiritual awakening as has never before come upon the race is now being experienced. Everywhere crowds of people are asking "Who is God"—"What is God"—"Who and what am I?" It was the work of these few

co-workers to carry the torch through the dark centuries and to aid in the great awakening that was to come at

this time.

This present wide-spread interest in spiritual affairs has brought about the necessity for more co-workers—more people who understand, even in some small part, that God has a plan which He is working out. And a co-worker must grasp the essentials of the life of to-day. If one looks backward, and tries to fit the experiences of to-day into the standards of twenty or even ten years ago, one becomes as Lot's wife, turned to stone. Such an one ceases to move with the great spiritual urge of this day, and so, whether he is actually or symbolically stone, does not matter—he has stopped and the course of life is flowing on without him. In the smallest details this might be said to be true and it would be wise to accept

fully the admonition, "Do not dwell AT ALL on the past—let that which has gone rest in the past—live for to-day and for the morrow—that which is past does not

matter-begin again!"

Much of the pain and unhappiness in the world to-day is caused by this lack of adaptation to the new order of life which has come. These are most remarkable days—millions of men have awakened to the possibilities of the life, of the spirit of things—men who a few years ago

thought only of the form of things.

As these people grow more and more conscious of the life of things, as they realise more fully that this is a spiritual world in which they are dwelling, the life-force responds with a fuller expression of itself, and seeming miracles happen. Just to give one instance, forms are moved about and transmuted into other forms with a rapidity undreamed of before. The life-force of the universe is assuming the supremacy over form which is really its own, but which it could not assume without man's co-operation. In other words, things until recently have ruled man, because he did not recognise the power of the universal life—because he, who is one with all life, had not declared himself.

The "first law of nature," the desire for life, has been man's strongest urge through all the ages. No matter how miserable his existence—how poor, unhappy and crippled he was—he held tenaciously to it. This has been because he was blinded with the delusion that life was something he possessed, something fragile and delicate he held, and which if he let go, would leave him in nothingness—this despite the belief that had come in more "civilised times" of a geographical Heaven. It has seemed difficult for him to grasp that he, himself, is life, that he cannot possibly lose his life, for he cannot lose his very being. He is life, and he remains, no matter what befalls his tenement of flesh.

This understanding of the "first law of nature" was necessary for the race, in the days of great ignorance. When men were child-like, had it not been for this urge to preserve themselves as they were, they would not have remained in the world long enough to learn the lessons

which were theirs to learn.

Now more and more units of the race have reached man's estate, and are putting away childish things—for them the doors of perfection are slowly opening, and they understand this "first law" to mean the necessity to recognise the universality of life. Without this recognition

as a basis of understanding, but little progress can be

hoped for in the finding of the Light.

A co-worker with God possesses this recognition, and strives through love and service to reach the doors of perfection—not that he may himself be considered perfect, but that he may be of even greater service. One may idly wish to be of help to humanity—one may even emotionalise about it; but, that does not make him a channel, through which the Father may pour His bless-

ing and healing.

God needs workers to-day—perhaps He needs them more than ever before, because of the fact that these are remarkable times, and most dangerous times. Now when all things seem to be in a process of change, when the great masses of people find themselves shaken from their customary ruts of thought and action, and are fearing that which is to come next, God needs His co-workers to go quietly among them, and by his peace of mind and understanding word, to express his belief that despite seeming confusion, all is well.

A co-worker of God radiates the spirit of the divinity which is now his consciously, as before it was his unconsciously; he knows his Father as universal, omniscient, conscious Life, Whose great purpose has been from the beginning to bring all His children through the doorways

of wisdom into the Haven of Perfection.

When the co-worker goes among men he cannot, naaturally, bring them to an understanding of God, for each man must find Him in himself, but he can by his gentle actions so radiate the blessing of Him Whom he serves, that other men will be brought to an understanding of where He is—in the heart of every man—and will then seek Him there for himself.

In action—in deeds of kindness and charity, some of His co-workers serve, others give words of faith and courage—blazoned from printed page and platform, or whispered in quiet places, and others, many, many others, serve Him by their quiet presence—by the simple power of their understanding. As Milton says, "He also

serves who only stands and waits."

"He also serves who only stands and waits," if he has the peace which no winds of fear, or opposition, or blasphemy, can bend, and if he has the calm understanding that his Father can use him for a channel of blessing, if he but keeps the flood-gates open—if he but remembers he is life, and God is life, and he is in union with God, and all is well.

Book Reviews.

BY RICHARD WHITWELL.

"METHODS OF DIVINE HEALING." By the REVEREND

H. C. Plowden-Wardlaw, Brighton. Price 3d. This booklet differentiates between Divine Healing, in use in the Church, and the various methods of healing generally classified as Spiritual Healing, including that of Suggestion, of Metaphysical Healing, and of Christian Science. "Divine Healing" has no connection with these. It is the continuation to-day by our Lord himself of His original ministry of healing. The methods adopted are two-fold, "The Sacrament of Unction," and "The laying on of hands with Prayer." Both these are described. "To obtain healing at his hands we must desire and seek first and foremost the healing of the soul; the healing of the body is quite a secondary matter. Yet if the spiritual desire for a new life through union with God is really present, the healing of the soul is nearly always accompanied by the healing of the body and mind."

"The purpose of Divine Healing is to bring the Soul, the Ego,

the real Inner Man into harmony or union with God in and through our Lord . . . who heals us in order that we may lead a new and

better life, consecrated to his service."

"HOW TO HEAL YOURSELF AND OTHERS." By HENRY VICTOR MORGAN. Master Christian Publishing Co., 402, North Eye Street, Tacoma, Washington.

The price suggested for this fine Manuscript, "Healing Treatment," is one dollar. But note that it is included with a year's subscription for the "Master Christian."

The methods advocated are based on over twenty-five years in the Healing Ministry. It consists of a group of Statements, Experiences and Treatments simply presented, easy to comprehend, and which can be immediately applied and demonstrated. It touches on basic facts, on steps in application, rules found to be beneficial, and how all, following on, may heal. For the realization opens the pathway of enlargement, it achieves the conquest of poverty by a subtle alchemy in consciousness, and greatest and most searching, there is found intuitive guidance and direction. "The word of God in me is quick and powerful, and it always works." It brings the sure knowledge that the best is yet to be; the sky stands radiant in prospect.

Our own feeling is that it is a fine and splendid treatment; the words indeed may be simple, but they are golden in their truth and sincerity. The writer is expressing in his simplest, clearest, most direct way what in his own experience proved so wonder-working and so transfiguring. Thus he can himself say that there is that in this little manuscript, "given out of my twenty-five years' experience in the Healing Ministry that will open to all who enter into the spirit of it, a way into a kingdom that beggars the glory of Solomon's." It implies the contacting of the presence and power of the Living

God.

In my integrity, Belov'd, Wherein I see as God, I see you on Life's shining path Your feet with glory shod.

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Upon your head the crown of Joy That will not pass away, Your body glorious in Strength That never can decay.

I see you free and unafraid Above the clouds of doubt, Whene'er you pass thro' dangers dark God's angels camp about.

Sweet flowers of Love and Hope spring up Where'er your feet have trod. This is my thought of you, Belov'd, Wherein I see as God.

"THE MASTER CHRISTIAN." Monthly, by HENRY VICTOR MORGAN. Suggested price, one dollar per annum. 402, North Eye

Street, Tacoma, Wash., U.S.A.

With this is sent freely a most valuable manuscript lesson, by Mr. Morgan, entitled, "How to heal yourself and others." We have read the latter, and we like it very much. It not merely sounds true, but it rings true, and that is more than can be said of many gilded writings on this subject. Our friend has had a deep and searching experience, and cut of that he digs his treasures. But more on this subject elsewhere.

The February number of the "Master Christian" has a picture of a gladsome chicken bursting from its shell, and in chicken language shouting "Hallelujah!" Below is a little verse from our brother's unfailing fount of joy, the under-springs of which are in

Old Ireland itself.

"This little chicken just out of the shell
Lives now in a new world and thinks all is well.
Says, "What is the matter, you earth folks, do tell?
Don't know why you're grumpy? I do and I'll tell,
Fate isn't against you, you're cracking some shell,
And when you get out, sir, you'll say:—'All is well'."

Yes, there is a reason for all these things, and it is realised when once the shell is broken through. Victor Morgan brings to bear on life's problems that fine high optimism that does not burk difficulties but transvalues them. Month by month his little magazine comes out, and though it is small in compass there is always something good in it. You will not have to go far before you find waiting for yourself some good solid gold nugget. There it is, one of many from a rich mine. If you take it up in meditation, give it that necessary polish, you will have no doubt about the matter, and it will remain with you, your own, in true possession. He has an original consciousness, and digs from an original mine, and what he brings forth is always good, and has the quality of first hand truth. Let me quote from this particular number just one word.

"We, inhabiters of eternity, imprisoned in time and beset by limitation on every hand, will find the walls which imprison us are friendly walls, God-ordained and heaven-sent to develop our strength.

"Ever on such subjects we realize the inadequacy of words to portray the higher certainties of creative faith. We rejoice with joy unspeakable for an inner assurance that all things, pleasant and unpleasant, are working together for our good; that there is no place

where the voice of God is not heard; that there is no hell so strong but Love will pierce and set each captive free.'

"WHAT IS NEW THOUGHT?" By EUSTACE MILES. Price 6d. net. Obtainable from the E. M. Restaurant, 40, Chandos Street, London, W.C.2.

This booklet will, we have no doubt, make an acceptable addition to the writer's now extensive library of "Milestones." When the Library is finished it may make a little Stonehenge, pointing where the sunlight falls. The booklet before us is in the nature of an introduction to New Thought, and is, on the whole, very sympathetic, and under this heading classifies several movements which tend in the same direction, though not generally considered as having any touching at all with New Thought. But the word is not taken up at first in the specific sense, but as a general movement towards liberation of thought and following on, action. Thus within its scope, even the non-co-operative movement in India under Ghandi finds mention, though with less favour than, we think, it deserves. For the Western Civilization he is up against is affecting India in a concrete form in a manner reminiscent of conditions in England be-fore the factory Acts. Later he treats of New Thought more speci-fically, and certain philosophical frailties in much of its exposition. He lays stress on its helpful qualities, which prove a practical proposition, not merely in one way, but in many ways, even if operating within certain limits.

"ON THE POWER WITHIN." By L. SQUIRE TUCKER. 4, St. John's Road, Putney Hill, London, S.W.15. Price 2½d. post free.

Taking up the subject of the title in the usual manner, with its metaphysical emphasis, the writer of this helpful tract, showing that it is in this direction its real availability lies, unfolds its deeper spiritual significance. It implies truth in the soul; it implies that our bodies are the Temple of the Holy Ghost; for the body that is "God's Temple" is the only vehicle for that power which resides within. Therefore our effort to bring about this rightness may be more effective in bringing about that realization than any mere affirmation. The Holy Ghost means the holy Breath. " Not a physical breath which is merely a symbol of, and a necessity to life on this plane "-it becomes a point in consciousness which enables us to commune and make contact with our divine Source. " By constantly, of our own freewill, "tuning in" with the Divine Harmony, we make contact with it, and consequently receive all Power, which belongeth unto God, the Creator of all, and thus we become channels through which the Divine Plan and Idea can manifest on earth."

"THE THREE LAWS OF PRAYER." By SHELDON KNAPP. Cullingworth, Bradford. Price 61d. post free. Obtainable from the author.

This helpful booklet is based on notes of an Address given in the Wesleyan Methodist Chapel, Denholme, Bradford, on December 2nd, 1928. With fine and pointed illustration he depicts the three essentials of prayer, which in brief are as follows. "First in the spiritual and afterwards in the natural world." Thus the desire or the asking, the holding in faithful thought comes first. Next "we must ask in accordance with God's plans for humanity." This implies co-operation with the purpose of God. Thirdly, "we must ournot only be asked for, but taken, or realized—by faith." The blessing must not only be asked for, but taken, or realized—by faith.

Next the writer deals in a very interesting way with the subject

of divine Principle, expressed by Dr. J. Porter Mills in the word, "is-ness." This implies the be-ing of God, and in that be-ing or in that "is-ness" as the word is used there is neither sin nor disease.

"When we put disease entirely out of our thoughts, and realize that God's Spirit in us is the Spirit of Health—which is our true

self-the healing process immediately commences."

For the rest we commend to our readers the booklet itself.

"HEALTH CONSCIOUSNESS."—The Secret of Perfect Health. By SHELDON KNAPP. Price 1½d. post free from the author,

Cullingworth, Bradford.

The author of this small but excellent leaflet has a genius for expressing truths in a terse and pointed way, so that they may appear as they truly ought to be, obvious. As there is a money-consciousness, so, only better far, declares Mr. Sheldon Knapp, for that may even be a disease-consciousness—a wrong kind of consciousness—there is, in divine contrast to this, a Health-Consciousness, to have which is to have health, beautiful augmenting health.

"Disease, no matter by what name we call it, is always a disease

of consciousness before it appears in the physical realm.

"THE UNITY OF RELIGIOUS IDEALS." By INAYAT KHAN. Obtainable from Depôt, 54, Above Bar, Southampton. 7/6

Inayat Khan was one of those missionary spirits from India who have come over in recent times to reacquaint the western mind with the gospel of love, and unfold semething of their own scripture, that it might shine with that touching of the universal that is in it. A gentle gracious figure, he came westward, apparently at a definitely religious call, spending eighteen years or so between this country and France, where he died, as we gather, about 1918. We had, ourselves, no first hand touching with him, yet we have ample evidence, through words of friends and otherwise, of his earnest sincerity. We believe he only spoke to little groups, and yet his influence may have been all the greater because of that. Once we listened to him; it was but for a few minutes—somewhere about 1914 we think—but he was too gorgeously apparelled to please our narrow mind; yet closing our eyes to that, we recognised his simplicity and earnestness. There was a blending of the true artist and the mystic in his make-up, and his message naturally made a deep appeal to many.

That same spirit manifest in his speech, is equally evident in his writings. It breathes in the words. Here is a fine representative

passage.

"Then there are simple people who hear about miracles, who give all the importance to what they have read, perhaps, in the traditions about the miracles performed by the great souls, but that is the way they limit the greatness of God to a certain miracle. If God is eternal, then His miracle is eternal; it is always there. There is no such thing as unnatural, nor such a thing as impossible. Things seem unnatural because they are unusual; things seem impossible because they are beyond man's limited reason. Life itself is a phenomenon, a miracle. The more one knows about it, the more one lives conscious of the wonderfulness of life, the more one realizes that, if there is any phenomenon or miracle, it is man's birthright. Who has done it? It is man who can do it and will do it. But what is most essential, is not a miracle; the most essential thing is the understanding of life."

"Truth is the soul of religion. When Jesus came on earth, He did not say, "I have brought you a new religion you have never

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heard of, nor your ancestors." He did not say, "I have come to give you a new law," but, "I have come to fulfil the law." In other words, "I have come to continue giving you what you have received before and have not understood."

This book of more than three hundred pages is divided into seven parts, which are sub-divided into chapters. The seven parts are as follows: "Religion," "The God-Ideal," "The Spiritual Hierarchy," "The Spirit of Guidance," "Prophets and Religions," "The Message," and "The Sufi Movement."

That the spiritual man everywhere thinks, feels, and truly speaks in the same language, seems the crux of Inayat Khan's mesages.

He belonged to that marvellous offshoot from the Mohammedan church known as Susism, with its mystic doctrine and stress on the Love of God, and its approach to what is best in our Christian

thought and teaching.

In carrying the Sufi message westward, Inayat Khan has given it form, organization and definition, as a vehicle for no sect, but for a teaching he regarded as universal. Sufi is a kindred word to the Greek "Sophia," meaning wisdom. Its tenets he expresses as follows :-

1 .- There is one God, the Eternal, the Only Being; none else exists

save He.

2.—There is one Master, the Guiding Spirit of all souls, Who constantly leads his followers towards the Light.

3.—There is one Holy Book, the sacred manuscript of Nature, the

only scripture which can enlighten the reader.

4.—There is one Religion, the unswerving progress in the right direction towards the Ideal, which fulfils the life's purpose of every soul.

5.—There is one Law, the Law of Reciprocity, which can be observed by a selfless conscience together with a sense of awakened justice.

6.—There is one Brotherhood, the human brotherhood, which unites the children of earth indiscriminately in the Fatherhood of God. 7.—There is one Moral Principle, the love which springs forth from

self-denial, and blooms in deeds of beneficence.

8.—There is one Object of Praise, the beauty which uplifts the heart of its worshipper through all aspects from the seen to

9.—There is one Truth, the true knowledge of our being within and

without, which is the essence of all Wisdom.

10 .- There is one Path, the annihilation of the false ego in the real, which raises the mortal to Immortality and in which resides all Perfection.

Reading the above, the word of Jesus concerning John the Baptist came home to us. "There is none born of women greater than John the Baptist, and yet I tell you that he that is least in the Kingdom of Heaven is greater than he."

Everything seems to be present but the one element which is all

important.

The purpose of the Movement is entirely laudable. It is to spread the knowledge of unity, so that the particular bias in the varying faiths and beliefs may fall away, and the hearts of the peoples incline to one another in love and friendship; to make manifest the inner Light, the mystical Fount of religion, and its acceptable grounding of philosophy; that East may draw nigh to West, and that out of narrow racialism the nations may pass from the conception of nationalism unto a definite Universal Brotherhood.

The book is nicely gathered together, and much of it very beautifully written, and none can but detect a lovely spirit breathing

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through. It is everywhere sweetly charitable, and greatly tolerant, and entirely spiritual. That part entitled "The Message" is perhaps particularly interesting. Let us end with one quotation from it.

"In reality there cannot be many religions; there is only one. There cannot be two Truths; there cannot be two Masters. As there is only one God and one Religion, there is one Master and there is one Truth. And the weakness of man has been that what he is accustomed to consider as Truth he takes as Truth, and anything he has not been accustomed to hear or think frightens him. Just like a person in a strange land, away from home, so the soul is a stranger to the nature of things it is not accustomed to. But a journey to Perfection is rising above limitations . . . the higher you rise the wider becomes the horizon of your view.

"LONDON NOTES AND LECTURES." By WALTER C. Lanyon. Published by L. N. Fowler & Co., 7, Imperial Arcade, Ludgate Circus, London, E.C.4. Price 6/- net. 6/4 post free. U.S.A. \$2. Obtainable from G. K. Reader, 44, Leyland Road, Lee, London, S.E.12.

The title of this book will not convey very much except to those who have listened to Mr. Lanyon when he was, for several months, lecturing in London and its vicinity. It is a better book than the title may suggest; very much better, we think. We did not ourselves open the book with any too great expectancy. Yet having done so we have found much pleasure and profit, much that we can very sincerely appraise. For one thing its amplitude is bigger than we expected to find. The little articles or lectures or notes as they may appear to be, taken singly are not striking, but in the ensemble present a roundness, and depth of psychological understanding that is very admirable, and to us very pleasing to find. They are all as rays from a hidden source, and they point to it. There is a directness and simplicity of expression which always is delightful to see, and it accords with his very irtuitive outlook. The book is strewn with little gold nuggets of intuitive thought, and for this reason, if for no other, the compilation is worth while. The source of the writer's inspiration, and strength, is in his fine realization of, and insistence on, what he calls (though the expression is, we believe, Dr. Porter Mills') "The Is-ness of Life or Being." Perhaps this may result in a too great absoluteness of expression, which in its application may tend to be disintegrating, unless tempered by that compassionate understanding which gathers to itself the whole of human experience, and lifts it up to God. At this point we touch mysticism, in its truth, which is very different from that type of mysticism which the writer, on two occasions, refers to, disparagingly. The mystic truly is the lover of God and the lover of man, and the service of the one he sees in the service of the other.

Dismissing criticism, let us appraise with a few helpful excerpts. "Your attention, if centred in the relative world, will be so occupied with the flickering picture on the (its) screen that you will have little time to hear the voice of Truth. You will be so busy with idle

words that the Word will not be heard.

"Your health is already perfect; if you do not know it it is because you do not recognize the fundamental truth that it already exists and always has and always will exist. You are merely becoming aware of it when you make a demonstration. Every harmonious condition that manifests itself is in proportion to the extent you

have become conscious of what already exists.

Ridding yourself of undesirable conditions does not come by trying to rid yourself of anything, but by recognizing the reality of CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

SCIENCE OF THOUGHT REVIEW.

being. Instead of starting from a point outside yourself to induce health, you reverse the order and recognize it as a reality-here and now. Your meditation on the perfection of your spiritual self, changeless and eternal, is all that is necessary for you to become aware of that which is.

You can say, "peace, peace," and yet experience the most complete confusion; but you cannot say, "peace, be still" with the consciousness of the finished mystery without experiencing a great calm.

The operation of life is the only operation there is—and it is perfect. Your oneness with the Father is the very centre of divine

Remember this, that the great value of taking up the Path of the Absolute is that instead of getting demonstrations you come to a point of realization-you get into the Cosmic Stream of Life and everything that is necessary to bring out the Kingdom of Heaven to you is supplied at the right time.

"All that the Father hath is mine" -- not for personal possession, but to use and use freely, and let flow back into the Infinite again. Why should I take the idea of personal possession of 'things' any more than I do the air and sunshine? This is the secret of having

things-' Loose them and let them go'."

"I will" is the answer of Spirit to every prayer that is made in true understanding, and it follows 'according to your faith be it unto you,' and 'the servant is healed in the self-same hour,' if he has had the faith to accept the 'it-is-done' state of mind.

Heaven is not a place where you monopolize good, and see your

brother in need."

"TOXI," a novel of Roman Tunis. By OREA WINDUST. Published by Alston Rivers, Ltd., 18, York Buildings, Adelphi, London, W.C.2. Price 7/6.

This novel is interesting, if only for its unusual origin. "Toxi, the little girl of Roman Tunis, I have known personally," states the writer in the preface. "All the events of her life, though they happened two thousand years ago, I have seen; with my own eyes have I seen them, as clearly as though the scenes were a part of my own existence."

"It was amid the ruins of the ancient Roman city of Bulla-Regia, in Western Tunis . . . that these visions came to me. I was sitting amid the fallen pillars of the Palace of the Roman Governor, and had just picked up a piece of the mosaic flooring from a tiny room-Toxi's bedroom . . . there, before my eyes, passed the events I have set down in the first part of this book . . . the people whose lives surrounded that of Toxi became my personal friends—and enemies. I tell of them as I saw them." Otherwise one would naturally classify it as a romantic novel. It is nicely written.

Toxi incarnates with this complexity, of being a male soul in a

female body, instinctively desiring the more masculine enjoyments, which modifying as the years go by, enables her to develop into a sweet and gracious womanhood. Her childhood is eager and vivid, and she is the pet of the soldiery. She and her inseparable cousin, Zeno, after a more than usual daring prank, fled their homes and fell itself, they accept the kindly-offered protection of a Roma priest and his sister, with whom they come to Rome, and by whom they are adopted, the priest himself attending to their education. they remain several years. Then it is time to seek a bride for Zeno,

BOOK REVIEWS.

but as he would have no other one but Toxi, believed to be Zeno's brother, they disclose her identity. The kindly priest aids them, but soon tragedy intervenes in the shape of a plague, which carries off both him and Zeno. Toxi goes among the plague-stricken people, forgetting herself in nursing the sick, protected by the higher powers. After this she joins a dramatic body, and wins supreme applause for her consummate skill in acting, being equally at ease either in the rôle of man or woman. They at length visit the place of her parents, and so she is led back to her mother's home. There is an affecting reconciliation. The old priest of the great stones, whom her mother had consulted, informed her that all this adventure had indeed been arranged beforehand, and was the necessary preparation for her real education, under his esoteric supervision.

"PROGRESSIVE STUDIES IN SPIRITUAL SCIENCE."
By Walter H. Scott. Published by Messrs. Rider & Co., Paternoster House, Paternoster Row, London, E.C.4. Price 3/6 net.

The purpose of the author of this book is to present in an elementary form, various aspects of occult, modern and progressive teachings, in the hope that readers may be thereby induced to study the requisite literature for themselves, reading not only the books which deal with the phenomena, but digging deeper, be able to take an interest in the literature which presents the life, teachings, philosophy and principles which lie beneath the philosophy. It attempts with a measure of success, as far indeed as possible within the limited compass of the book, a survey of the progress of religions during, say, the last fifty or sixty years. A good deal of stress is laid upon what we may perhaps call the pioneer work of the Theosophical Society. A spirit of enquiry seeking wider expression, flowed out from the orthodox fold, and a twin spirit seeking spiritual expression out of the domain of scientific materialism, with the result of the formation of several new societies questing the "things of the spirit" without violating the truth of the mind. Thus, for instance, the Theosophical Society came into being, which, unable at first to drink from Christian springs, took great draughts from the well of Indian mysticism—bringing in something apparently new, which in the end helped to reinvigorate and interpret the old. The more Christian side of Occultism, evidenced in the Hermetic Movement is scarcely touched upon, for the reason doubtless that it ceased to exist as a Society when its work was done. Nevertheless it branched out into certain little groups, and though not advertised, the work achieved was very great; out of all proportion to its size. It was, we believe, reformed as "The Christo-Theosophical Society." and this in turn was re-formed as the "Christian Mystical Society," and it was a living fount, from which streams of life and power have gone forth, nourishing the hungry ground.

The influence of the Spiritualistic Seciety or Spiritualism is well and sympathetically given, and the writer's personal profit from a little devotional psychic group to which he was attached—and how he himself was able to get certain messages, while in that connection, though not otherwise naturally psychic. Mysticism is touched on, largely in its apparent contrast to occultism, as the negative to the positiveness of occultism. It is given as negative in the spiritual, as "spiritualism" is negative in the psychic, to occultism's positive in the psychic and in the spiritual. If on the surface this may appear to be the case, we do not think that, looking deeper, it would prove so. Occultism has its own value, but its medium is more psychic than spiritual, if indeed at all spiritual. It is psychic in an ever refining degree which ever approaches, yet never in itself reaches the

spiritual. In a master consciousness, one would say (using the word in the best sense), the occult follows after the mystical. The outward progress through the higher strata of the physical, and then the psychic, and (if possible) beyond, tends to balance man's inward approach unto Truth. We like to think of all this as encompassed in the mystical approach to God, and the indwelling in His Presence. But the first essential is that surrender (by very necessity) which the grand old mystics termed the "noughting of the self." It is even so with occultism, and on this depends its journey, whether to ultimate Truth itself, or to ultimate falsity, and disillusion.

New Thought is touched on, not very comprehensively, but the writer, while conscious of much that is good, sees it on the whole in a guise that many deplore, which may be expressed as the desire for

the loaves and fishes.

In the chapter on "Methods of Development" there are several helpful meditations given. One excellent piece of advice, if it tend to obtrude at such a time, is to try and forget that you have a body. Touching upon meditation in general, one helpfully writes, "Do not forget you will do well to open yourselves up to the currents that come from the higher planes. Do not forget that by the practice of meditation, the setting apart of a little time each day for the quiet thinking over of a noble thought, you may gain knowledge that otherwise you could not gain; that you may glimb into realms of ideas which otherwise you would be unable to penetrate; that you may know those subtler workings of your higher nature which may so ineffably illuminate your consciousness."

The book ends with a summing up of advantages and disadvantages, first of religions in general, then of Spiritualism, then of

Occultism, and finally of New Thought.

This book represents a questing for the knowledge of Truth, but there is something better still, which is the questing for Truth itself.

"EXERCISES IN RIGHT THINKING." A manual of daily meditations for growth in grace. By Ruby Farnham. (Query) 50 cents. "California College of Divine Science," 45, Jerome Avenue,

Piedmont, California.

This very helpful little book of meditations is applicable for use day by day. There are meditations for thirty-one days, so that it is suitable for the longest as for the shortest month. Added to this there is a Morning Meditation, and a Meditation for Monday Morning, and also two hymns found to be helpful, entitled "Life-Springs" and "Thou in me." Let us quote the meditation for Monday morning:—

"The week now opening before me gives me a wonderful opportunity to prove the practical value of Truth. Looking quietly and confidently at all it may bring, I see its possibilities and affirm its

blessings.

I shall have opportunities to affirm my strength and vigour of body. Nothing I hear or see can affect my health; no emergency

can impair my powers.

I shall have business to transact. When I buy, I shall rejoice in the supply that meets every need. When I sell, I shall see the thing sold enfolded in blessing, and blessing coming back to me in payment. Every coin I handle shall carry love.

I shall have work to do. This will be my opportunity to let

God work through me.

I shall have decisions to make. These will be my channels for trust in Divine Wisdom, and I shall never fail to do right, even though the results are not apparent at first.

This week I walk with God." CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

SCIENCE OF THOUGHT REVIEW.

Free Literature Fund.

"Every gift, even though it is small, is valuable if you give it with a kind intention."—PHILEMON.

We gratefully acknowledge the receipt of the following

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Total March 8th to April 7th inclusive:

£49/19/3 \$23.00

Our Lord came direct from Heaven and taught us how to regain Heaven, and a great deal more also, by living here according to Heavenly principles. By loving God and our neighbour we conform to Heavenly standards; and, by so doing, help to establish harmony and beauty upon the earth.

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Love, then, is the secret, the open sesame to the Heavenly life. It is at once so easy, and yet so difficult.

So easy in theory, but so difficult in practice.

-H. T. Hamblin, in THE PATH OF VICTORY.

Magazine Fund.

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\$16.54

The Kingdom of Heaven is the Kingdom of Love. Love is Life, Love is the underlying cause of all harmony in Heaven. To the extent that we pour out our love to others, extending our goodwill, compassion and help to all with whom we are brought in contact, shall we ourselves be brought into the Kingdom of God. To the extent that God's children pour out their love upon humanity will the harmony of Heaven be established on the earth.

_H. T. Hamblin, in THE PATH OF VICTORY

SCIENCE OF THOUGHT REVIEW.

Health and Healing.

I now rejoice in an influx of Divine life and power.

WHILE much may be accomplished by the mind in healing and especially in the maintenance of health, what we really need for our healing is to realize an influx of Divine life and power. What is required is for us to draw upon the inexhaustible life of God; and this can be accomplished through waiting upon Him, not anxiously in order to receive health, but in order that we can let go, and surrender to God, so that His fullness can take the place of our emptiness, and His power, the place of our weakness.

Wonders can be accomplished by the use, in an occult way, of the will and imagination, but I have never known any real good to follow such practices. What is gained in one direction is more than lost in another. By demanding certain things from the Invisible, certain effects can be produced, but they bring no blessing with them; and if the blessing of the Lord be not with us, all our labour is in vain.

When, however, we wait on the Lord, and enter the Silence of His presence, in order that we may be filled with His life, and that His wholeness may manifest in us according to His will and love towards us, whatever happens is for our good, and the blessing of Jehovah, with which no sorrow is added, goes with it. When we are blessed in this way, real good comes to us, and real good only.

It is helpful to consider the words of the affirmation at the top of this page. This is not meant to be used as an emphatic demand upon the Infinite, but as a subject for quiet meditation. We can turn to the Lord of Life and say: I now rejoice in an influx of Thy blessed life and power. May the Spirit of him that raised up Jesus from the dead dwell in me. and also quicken my mortal body by His Spirit that dwelleth in me.

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SCIENCE OF THOUGHT REVIEW.

Divine Care.

I am at all times conscious of Thy care and protection

WE can practise the Presence of God in a variety of ways. We can realize that God's presence is with us as a power to save from sin, and to deliver us in the hour of temptation. We can realize the presence of God as a power which will bring us triumphantly through every trying or difficult situation. We can realize God's presence as a harmonizing influence or atmosphere that is like oil poured on the troubled waters of life's experience. We can also realize the Divine presence as a protecting aura or atmosphere, which shields us from all harm and danger, supplying us with all that our simple needs demand.

God put a fence round Job, a fence which the Adversary could not break down, and which protected him and also all that he possessed. But Job feared that his possessions and his loved ones might be taken from him, so that when this did occur he said: "For the thing which I greatly feared is come upon me, and that which I was afraid of is come upon me." Job was a good man and because of his uprightness and righteousness God put a fence around him, but because Job feared, and because he put his faith in his own righteousness, He was able to remove it. But if Job had cast out all fear by putting his trust in God, then God could not have removed the fence of protection that he had put up, because God is a God of honour. We could not hurt a child who put his entire trust in us and in our love and care. It is the same with God: if we throw ourselves entirely upon Him, He can never forsake us or let us down; if we cast all our care upon Him, it becomes God's burden and not ours-and God never fails

In order to enter the care and protection of God we must realize it. We can realize it only to the extent that we trust God. When we trust God in this way, so that we can realize the Presence at all times, the hedge is erected around us by God himself, and not by ourselves, or our prayers or our "treatments." What God erects in this way, no power in earth or hell can destroy or break

down.

All fear and doubt as to God's ability to protect and care for us must be cast out. No suggestions of this kind must be entertained, even for a moment,

THE SCIENCE OF THOUGHT REVIEW.

CHICHESTER, ENGLAND

Dear Editor,

Having been helped by the contents of *The Science of Thought*Review I am anxious that others should benefit also. Will you therefore send it for one year to

Name and Address of your friend here.										
or which I enclose a Free Will Offering										
Your own Name and Address here.										

Whatever amount is sent, small or large, will be accepted. We rely entirely on the Spirit expressed through the generosity of our readers to meet our expenses. Freely we have received: freely give."

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March 30th, 1929.

DEAR MR. HAMBLIN,

In sending you my subscription in connection with Course I., I would like to say how much I am enjoying the weekly lessons, and how greatly I am being blessed and enriched by them. It is good to live in the realization of oneness with God, Who is over all, blessed "for ever," whilst the freedom which this experience brings is indeed a great joy and a wondrous strength.

deed a great joy and a wondrous strength.

You will be interested to know that on Tuesday night last, when staying in a hotel in Lincoln, I came across a fellow-student of yours—and the discovery of our common bond provided a happy experience, for in conversation we soon drew other men who were interested by the things we had to relate, and some of them expressed a wish

for further information.

With every good wish for the success of your work.

Yours sincerely, A. T. B. 6861.

March 26th, 1929.

DEAR MR. HAMBLIN.

I have meant so often to write and tell you all the good your little books have done to me and my friends, but because I have not been able to settle to that I have put off writing you. My thoughts of thankfulness to you for being such a medium of good have gone out to you during these two years, however. Your messages have come each month and have helped me over two difficult years—at least I do not acknowledge them as difficult now, since I have had your thoughts to help me on—I just realize that they brought the discipline I needed and are stepping stones to better, richer things. They have brought me to understand life better and to see the good and loving plan interwoven, coming out as a silver lining to the cloud. Your messages have helped me and my dear ones and my friends. I have passed your books on to others and at New Year I bought several of your other little books: "Within You is the Power," and "Right Thinking." and sent them as a message for the New Year to friends who needed help, and in such little ways you have been the means of sending a message of good cheer and given others courage and an understanding and eyes to see all the beauty in life.

I have been on holiday, and that is the reason my subscription is late this year. I am sending it now, together with subscription for

one year for a friend.

With best wishes for your work and happiness and thanks for the great help you have given me

Very sincerely your friend,

March 27th, 1929.

DEAR SIR.

I want to thank you, Mr. Hamblin, for all that your course has done for me. When I took it up I was chiefly interested in bettering my material conditions, though I have always been interested in the esoteric side of these studies. Your course and your little books have given me a mental and spiritual peace I never knew before, my home life has improved out of all knowledge, and my wife tells me that looking back, she hardly knows me for the man I was a year ago, so much for the better has my disposition altered.

I have a long, long way to go and a hard row to hoe, so much is very evident. But I am thankful to say that every day sees a real

strengthening of faith in my ultimate success, that I am being led by the Spirit and that all that has happened and is happening to me is for my highest good. I know that no real evil can come into my life, and although from time to time I slip back into old faults, shewing displays of temper and irritability, thinking evilly and unkindly of others, giving way to feelings of depression, and so on, these slips are becoming less frequent and are much more under control. I find a renewed interest in the earlier lessons, and have an unshaken confidence in the ultimate attainment of my goal, which at present is realization of the Infinite Perfection.

Several times I have started letters to you to ask a number of questions, and always, as you promised, found that these questions were answered in later lessons, and I feel that the time is now not far distant when my patience is going to be rewarded and I shall find "that peace which the world cannot give" and enter into the Kingdom. I shall keep on, if it takes me years, because I am convinced that this seeking after the Kingdom is a lifetime study and the only study of any consequence.

I wanted you to know that I have received this benefit and that you have awakened in me this wonderful faith. As soon as I am out of debt and thus have some money I can call my own, I shall send you a donation to help pass on the truth to other less fortunate mortals than I am.

It is good to know that the Divine Blessing must rest on such a work as yours, in which I shall hope soon to join more completely.

With renewed thanks and all good wishes,

Yours very truly, A. H. R. 6594.

CORRESPONDENCE.

March 19th. 1929.

DEAR MR. HAMBLIN,

May I tell you of how I have prevented winter colds, etc., from taking hold of me all this winter, in spite of nursing several people with Flu, etc., in my own home? If I have started to sneeze and had choked throat, etc., I have instantly realized that God is my health and fallen asleep at night with that affirmation, but what has released the cold and completely and instantly dispensed with it has been the realization that God is All Presence-in and through me. and therefore He is in the cold and the cold can only be good because God, Good is all in all-absolute Love.

In this way I stop fighting against it and realize absolute Good

in everything.

I have not had a cold or any other ill health all this winteralthough I have on occasions had signs of them coming on. The sooner this affirmation is used the better.

So many people, even practitioners, say they cannot cure their own ailments, that I really think the publication of this letter would do good. If the physician can heal himself or herself it gives so much more faith to those looking on.

Yours sincerely and with best wishes,

MARION FLEETWOOD.



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HELP ONE ANOTHER.

HELP ONE ANOTHER.

BOURNEMOUTH.—Science of Thought and Psychology Centre at "Carrington," Wootton Gardens, off Old Christchurch Road. Weekly Lectures, Instruction, Healing, Reading Room and Library. Rev. George Jack, M.A., Ph.D., Director. Information from Secretary.

BIRMINGHAM.—A Science of Thought Circle meets every Thursday evening at 7-45 p.m. in the Chamber of Commerce, New Street, Room 6. All interested are invited to attend. For particulars apply Jeseph C. Melhuish, 79, Dearman Road, Sparkbrook, Hon. Sec.

EASTBOURNE SCIENCE OF THOUGHT CENTRE.—Circle meets every Tuesday 8.15, p.m. at The Astolat Tea Rooms, 27, Cornfield Road. All interested will be heartily welcome.

EDINBURGH NEW THOUGHT CENTRE AND LIBRARY, 37, Castle Street. Meetings: Sunday 11.30 and 6.30; Wednesday 7.30.

GLASCOW SCIENCE OF THOUGHT STUDY CIRCLE meets in Christian Institute, Bothwell Street, on Sundays at 3 p.m. All interested welcome. KIDDERMINSTER Science of Thought and Practical Psychology Group will recommence weekly classes and Silence meetings in September. For particulars, please write to Mrs. Rowe, Lyndholm, Linden Avenue.

LIVERPOOL UNITY CENTRE.—Open daily for Study, Lectures, Classes and Silence meetings in September. For particulary, Membership anywhere.—Unity Centre, 125, Mount Pleasant, Liverpool.

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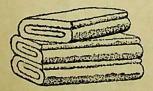
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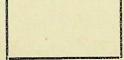
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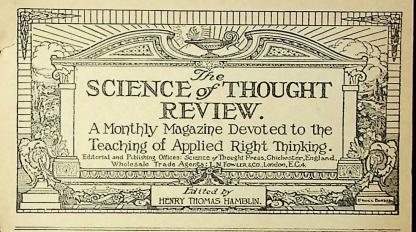
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Editor's Monthly Notes.

WINNING THROUGH

LIFE must be a continual winning through, both in things practical and outward, and in things spiritual and inward. Life is a glorious opportunity to overcome, and to be victorious over all our weaknesses and limitations. It does not matter under what disadvantages we may have been born, nor what weaknesses we may have inherited, life is an opportunity to overcome and rise victorious and glorious. Indeed, the greater the disadvantages, and the more severe the weaknesses and limitations, the greater the privilege life is; for the more we have to overcome, the more glorious the victory, and the more satisfaction there is in the final result.

If our outward life is filled with disorder, and our inner life with strife and turmoil, it is because we have not yet solved our problem. The problem has to be solved, the battle of the soul won, and both require of us faith, persistence, perseverance and tenacity, if ever we are to know the joy of overcoming. There is no way of escape except by winning through, patiently, step by step.

If we fail to rise to the occasion: if we try to avoid life's discipline: if we refuse to accept the challenge of experience, life becomes increasingly difficult and painful.

But, if we co-operate with life's demands, passing willingly through each experience, displaying the qualities of persistence, steadfastness and perseverance, we reach liberation and freedom on the other side of the experience, and such joy and satisfaction as cannot be expressed.

The great thing is not to avoid an experience, but to transmute it. By attempting to avoid it, we weaken ourselves, and increase our forebodings. Indeed, we increase the formidableness of the experience, so that it becomes far more difficult to overcome than if it had been boldly challenged at first. But if we go forward at the earliest opportunity, we invariably find that the experience is not so bad after all. In fact, we find that it can be transmuted into a blessing, so that what appears at first to be a hindrance, can be made into a stepping stone to higher things and more glorious achievements.

There is nothing new in all this. These remarks are but platitudes, but we are all so liable to fail to act up to them that emphasis is necessary. Everyone who has "made good" in life has acted up to them, either consciously or unconsciously, otherwise he could never have "made good." Every successful person has made stepping stones of his failures, and a ladder of achievement out of his adversities. No one has ever "made good" through running away from his difficulties; no one has ever achieved anything worth while, through hoping and praying for easier circumstances. As soon as circumstances are made easier, character becomes softened, the will to win is weakened, and thus the true object of life

becomes almost impossible of achievement.

TROUBLE CAN BE OVERCOME.

A copy of The American Magazine was sent me recently. This publication, by the way, has a circulation of two and a half millions. It was sent to me because it contained an account of a psychic experience that was extremely well "written up" in popular magazine style. But I was more interested in the account of a certain selfmade man, who had risen from a pit boy to the highest executive post in a large chain of collieries. He rose to his position through ambition, vision, hard work, and tenacity, plus a magnificent constitution. What struck me most was his remark: "Old man trouble can be worn down." This man had learnt the secret of successful achievement. He had learnt that if he only hung on the

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longer, "old man trouble" would give way. He exhibited the same quality of character as did Jacob when he wrestled all night with the angel, refusing to let him go until he (the angel) had blessed him. He exhibited the same tenacity as did the importunate widow of the parable, who kept on asking, until she got what she needed.

This is the great secret of life. We are set certain tasks in the school of experience. They seem very formidable, and may even appear to be impossible, but they are just within our powers. If we only get our teeth into them deeply enough, we can win through, and taste the joys of victory and overcoming. If we only keep on long enough they are compelled to give way. Let us then take this wise and courageous American's words to our hearts: "Old man trouble can be worn down."

PRAY NOT FOR EASIER TASKS.

It was another wise and courageous American, Phillips Brookes, to wit, who said: Do not pray for easier tasks; pray to be stronger men. Do not pray for tasks equal to your strength; pray for strength equal to your tasks." In these few noble words is summed up the whole secret of successful living. Any teaching different from, or opposed to, this, makes for failure and weakening of character. We must face life's problems bravely; we must accept the challenge of life's experiences, and we must pass through them all, co-operating with them, if ever we are to win through to liberation and freedom.

Towards the end of a man's life we see the effects of the way he has met the challenge of life. How pitiable in the extreme is the case of the one who has failed to take up the gauntlet of life, and has played the weakling's part, shrinking from the stern ways of the world and the hardness of his task. How splendid, however, is the state of the one who, having met life's challenge, and, having entered the lists, has won through victoriously. How great is his faith, how steadfast his mien, how calmhis outlook, how peaceful his life. All these are the reward of having worked his way through the difficulties that beset his path.

CO-OPERATE WITH LIFE.

One of the greatest errors into which we can fall is to regard life as evil, and its experiences to be rebelled against and avoided. Life is not evil, neither are any of its experiences. I admit here the difficulty of defining what is meant by "evil," but nothing is really evil out of which good can be wrought: nothing is really evil which can be transmuted into blessing: nothing is really evil in which we can find the Divine Love. The evil character of any experience is only an illusion. Our fathers were right when they said that apparently evil happenings were blessings in disguise. At any rate, they were right to this extent, that such experiences can be changed into blessings if we meet them aright, but they are evil enough, and destructive, also, if we meet them in the wrong way, or try not to meet them at all.

Thus we see that life is not evil in itself, neither are its experiences evil in themselves; but that it depends upon how we meet them as to whether they are to be good or evil. If we meet them in the right way they are found to be good, very good; while if we meet them wrongly, we find that they become increasingly difficult, oppressive

and painful.

AN AFFIRMATION OF POWER.

To say, as the weakling does: "Oh, if only my circumstances were different I could then live a more perfect life"; or, "If only my conditions of life were the same as So-and-So's, I could then be happy and cheerful," is to weaken one's character, soften one's will, and make one's life far more difficult. Indeed, while such an attitude of mind is entertained, no victory or overcoming is possible. But, to adopt an entirely different and opposite attitude of mind makes for strength, power to overcome, and victory over all limitations. It also makes life easier, for life can be made easier only as we, ourselves, become stronger. Everything is relative; and life becomes easier the stronger we become, and also becomes more difficult the weaker in moral fibre we become.

Instead of the cry of weakness: "if only my circumstances were different, or my life easier," we should say with S. Paul "I can do all things through Christ which strengtheneth me." In another place S. Paul says: "Christ is in you, and is the hope of your glory." Therefore, we can do all things through the Christ within, "which strengtheneth us," and is the hope of our glory, or ability to win through. S. Paul did not say: "If only my life were easier I could succeed in the Christian life." What he said was: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecu-

tion, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." If S. Paul could say this, and others on whose behalf he spoke, with the light of martyrdom in their eyes, cannot we, in these easier days, join with him in saying this affirmation of power: "I can do all things through Christ which strengtheneth me."

LIFE IS THE INITIATOR.

The life spiritual cannot be separated from the life practical or mundane. They are one and the same. The battle of the soul is fought in every-day experience, while the victory is won in the common and prosaic events of life. "There is one thing to look forward to," said a dear tired old saint of God, as her poor rheumatic hands struggled bravely with piles of darning, "there will be no darning to do in Heaven." And then she went on pluckily with her endless task. For the joy that was set before her, she in her simple faith went on bravely with her drudgery, doing it in love and in a spirit of true service; and this faithfulness was her way of winning through. And this dear, humble saint, through being faithful in a few things, has passed not to her rest, but to be ruler over many things.

THE CHALLENGE.

No matter what our circumstances may be, we each of us have our problems. We are challenged by life to take either the way of sloth and weakness, or the difficult path of achievement and overcoming. We are challenged by life either to play for safety, or to live a life of high adventure and noble aims. We are challenged by life either to be cowards and weaklings, or to play a hero's part in the great drama of life, with which is inextricably mixed up the battle of the soul.

We are challenged in a hundred different ways—by our lusts and tendency to fleshly desires: by our love of ease and spiritual and mental sloth: by our selfishness: by our unkindness of heart: by our spiritual and intellectual pride: by our fears and forebodings: by the difficulties of life: by our limitations and inherited weaknesses: by many other things which cannot be enumerated here. The challenge comes repeatedly to us to rise superior to our tasks and environment, our weaknesses of character and limitations of one sort and another. The challenge for ever meets us to rise to higher and better things, rather than stay in the lowland of "I am as God made me."

The challenge comes to us, in that there are those, and there always have been those who overcome all life's difficulties, even though they appeared to be insuperable. I have, alas, no time to speak of the girl who was born deaf, dumb and blind, and who, to-day, is known all over the world, not only for the way she has risen above her limitations, but also for her literary achievements. I could speak of Mrs. Isabel Fowler, who, although a tiny cripple, apparently without sufficient life with which to live from day to day, founded and made a success of An Optimist's Calendar, which increased in usefulness and circulation year by year, bringing help and blessing to many thousands of people annually. Here, surely, is another wonderful achievement, in face of which who dare say that he cannot overcome, because his life is too difficult?

Then there is another example of the same glorious achievement and overcoming in the life and work of the late Mr. Norman Buss, who was known to readers of The Bluebird Magazine for Children as Uncle Robin. This brave man was born a hopeless cripple. He had no proper lower limbs at all, so that all his life he had to be carried about like a child. In addition he was stone deaf. Here, surely, was a case for repining. Here, surely, was a case where self-pity might be excused. It certainly might be excused, but if this heroic man had indulged in this weakening vice he would never have become a hero at all, neither would he have been the help and inspiration which he became to others. There was not a spark of self-pity in him, neither was there in any of those who have overcome and been victorious in the battle of life.

This great soul was not only Uncle Robin of The Blue-bird, but he conducted a Sunshine Club, for the purpose of bringing joy and brightness into the lives of other cripples. His whole life was given up to the glorious work of trying to make others happy. I take off my hat to Norman Buss, the conqueror of limitation and circum-

stance. I rejoice with him now that he enjoys the use of

a body free from all earthly limitations.

Then there is the countless army of those who have overcome sickness, poverty, and disadvantages of birth. There are the countless thousands who have overcome inherited tendencies to lust, indecision, self-consciousness, fear, and other weaknesses, and have become new creatures through the Power within them. These all can join understandingly with St. Paul when he says: "I can do all things through Christ which strengtheneth me."

There is the Power within each one of us, seeking to find expression, waiting and longing to help and inspire us to higher and nobler aims. This Power is available to make us equal to our tasks. There is no one who can not overcome, if he but believes that he can do so. The only limitation is our doubt or unbelief. If we believe

that all things are possible, they are possible.

Oh, men and women who are discouraged by the difficulties of life, take fresh heart again. There are glorious heights to which you may climb, a richer life that you may live, if you will but overcome your discouragement and depression, and call upon the Inward Power that is of the Spirit and not of the self. While we must never call upon this Power for selfish or ignoble ends, God desires us to use it in the overcoming of our difficulties, and the building up of a new and finer character.

Take heart again, and be of a good courage. Beautiful vistas will open before you as you climb the heights of attainment—heights that are reached through faithfulness in all the tests and challenges of our practical everyday life, and through choosing the apparently difficult path, and through the casting out of fear. For he who overcomes his fear overcomes the difficulties of his life.

BE STILL AND KNOW.

When meeting calamitous circumstances we are all apt to get in a flurry. The human mind races to and fro, or round and round, filled with fears and apprehensions. What is needed is for us to still the conscious mind so that there is a great calm. Then, when this is accomplished, the Power of God comes into action and achieves the apparently impossible. Being able to do this is a great and wonderful thing, for it brings us through the experience, all the better and stronger for it. We must not have in our mind the thought, or in our heart the desire, to have our trouble taken away or made easier, or

that we might be enabled to run away from it, but that we may be brought through, and that every difficulty and experience of life may be transcended. The very reason why a certain life is so full of difficulty and trouble may be that there is hidden in the heart a desire to escape, instead of the will to win through.

It is not those who say Lord, Lord, who enter the Inner Kingdom of liberation, but those who do the will of life; that is, who meet willingly every experience, and

thus win through to the other side. On the other side is freedom.

MONTHLY NOTICES.

MISS E. Geraldine Owen, who is well known as the author of "Self Expression: The Perfect Realization," and other books, has started a Unity Centre at 219, King's Road, Chelsea, corner of Glebe Place. This can be reached by 'Buses 11 and 22, and the nearest Railway Stations are Sloane Square and S. Kensington. All those who reside in London and who are interested in Miss Owen's teaching should make a point of becoming acquainted. Various meetings are held, and doubtless Miss Owen would be pleased to send particulars if friends would write to King's Road, Chelsea, enclosing a stamped addressed envelope.

The Editor's promised article of the next series, entitled "A Man of Faith," is unavoidably held over until

next month.

In this month's issues we include an article by the Rev. A. C. Grier, which will show our readers what manner of man he is. His language is of the simplest, but it refers to deep things. It is not given to many to speak in a simple way of very deep and profound truths. In this article our brother deals with very profound Truth, viz., that we are spiritual beings dwelling in a spiritual universe, here and now. Heaven is not a place, so much as a state of consciousness, and the same remark applies to what are termed planes. We live in the perfect spiritual universe, but we cognize only three of its dimensions. Sidney Klein, the well known scientist and writer, and author of "Science and the Universe," is of the opinion that our mind will bridge the gap, or overcome the limitation, which at present confines it, and that some day we shall see things as they are, and the end from the beginning. The modern teaching of Relativity has upset all established ideas of the universe, but I think that people will still continue to think in three dimensional terms. Personally I do not think that this increase of consciousness will come through the intellect, although mathematicians may be able to point the way. I believe that it will come through mysticism and intuition. In future intuition will be developed so that we shall know by direct knowing and by an increase of consciousness things which at present baffle the greatest intellects, and which I think will always baffle the greatest intellects.

As you have already read in my Monthly Notes, that heroic soul, known on this earth plane as Norman Buss, has passed on to higher service and perfect liberation and freedom. One of our readers, Mrs. D. Pearl, 79, Thurlow Park Road, Dulwich, London, S.E., came in contact with Mr. Buss, and was so influenced by the way in which he met and overcame life's limitations that she wishes to write to any cripple who would like to hear from her and who feels in need of inspiration and encouragement.

The Earl of Tankerville has issued an Appeal on behalf of a Nature-Cure Hospital which is to be founded in or near London. This Appeal is for donations, subscriptions and gifts of any kind to enable £5,000 to be raised for the opening of a Nature-Cure Hospital on Food Re-form and Anti-Vivisection lines. Treatment will include Dieting, Fasting, Osteopathy, Baths, Packs, Electricity, Sunlight, Herbal Remedies, etc. Also the Nature Cure Hospital is to be an active centre for education in the art of living and of treating disease in accordance humane principles and with the laws of Nature. correspondence should be addressed to the Hon. Secretary, Nature Cure Hospital Council, Miss N. Hosali, "San Mamette," Sunningvale Avenue, Biggin Hill, Kent. will be remembered that the Earl of Tankerville, at the advanced age of between 70 and 80, was healed by Nature Cure methods, after all orthodox methods had failed. According to Medical Science he ought to have been dead some time ago, but thanks to Nature Cure he was able to sing over the wireless shortly after his recovery, so completely was he cured of a so-called incurable and fatal disease. These remarks must not be construed to be a criticism of the Medical Profession, because we desire to engage in no such criticism or deprecation. But, just as there are more ways than one of killing a cat, so are there more ways than one of curing the human body.

Some news of Mr. W. G. Hooper, who is touring the United States, has come to hand. It appears that he has been to Boston and Los Angeles, and now is going to the Rev. Henry Victor Morgan's Church at Tacoma for a week, after which he is to go to Dr. Grier's old Church at Spokane, Washington, where he remains until he returns to Philadelphia to the New Thought Convention. Mr. Hooper's Magazine, The Pathway of the New Age, is continued in his absence.

Do not forget that the New Thought Congress is to be held in London at 93, Mortimer Street, on July 13th, 14th, 15th and 16th, and that the Rev. A. C. Grier, of New York, will be present on all these dates. Will the Secretaries of Psychology Clubs and other Centres please communicate with Mrs. Heard, the Hon. Secretary of the I.N.T.A., at 93, Mortimer Street, as soon as possible so as to fix up meetings for Mr. Grier from Land's End to John o' Groats. These dates must be fixed up immediately if they are to be announced in our next issue. The announcement in these columns is important, in that it reaches many people in each town who are not connected with any Centre or Circle or Psychology Club.

Last month we announced that Henry Victor Morgan's 75 cent books were reduced to 2/2 post free. Now we are able to announce the addition to our stock of the following titles:—

Celestial Memory Training ... 6d. post free. Giving and Receiving ... 6d. ,, ,, My Psalm of Faith ... 1/6 ...

LECTURES BY RICHARD WHITWELL.

Mr. Whitwell is to speak in London as follows:—
At the I.N.T.A., 93, Mortimer Street, London, W.1.
Wednesday, June 19th, at 3 p.m.
Subject:—"Our Strength and Stay."

Thursday, June 20th, at 3 p.m.
Subject:—" The Presence and the Power."
At the Rally, 9, Percy Street, Tottenham Court Road,
London, W.I.

Thursday, June 20th, at 8 p.m.
Subject:—"God be in mine eyes, and in my looking."
Friday, June 21st, at 3 p.m.
Subject:—"God be in my mouth, and in my speaking."

Friday, June 21st, at 8 p.m.
Subject:—"God be in my heart, and in my thinking."

The little booklet entitled, Helps to the Way of Light. by A. M. Callow, is almost entirely sold, but we have a few copies left which will be disposed of at 3d. This little book is helpful in that it points out the difference between problems that are necessary to solve and what are only interesting as side issues. All knowledge is useful, and there is no harm in penetrating into the numberless by-ways which open out on every side, if only they are recognised as by-ways, and not lingered in to the detriment of the forward journey. The writer points out, however, that the symbol of a journey, though very commonly used, is not, perhaps, one to hold too rigorously in mind-it is apt to weaken the great central idea of the Truth of Being-for we must not lose sight of the fact that what we are aiming at is a fuller and fuller realization of what we are. If we think it out we shall find that we are not seeking to acquire something we do not yet possess, but are rather seeking to let shine that Light which lighteth every man.'

We have just returned from what we term our upper room meeting, at Portsmouth, where Richard Whitwell has held us spell-bound, for the second time, this time with a wonderful exposition of "The Law of the Lord is perfect, converting the soul." The attention was so intense that it was almost painful, as each one was so anxious not to miss a single word. It is a great privilege to receive occasional visits from our brother, who is so obviously inspired by the Spirit.

WORTHING.

All those friends who have written to Mr. Richard Whitwell with reference to holding a little meeting at Worthing are thanked for their co-operation and willingness to help. Mr. Whitwell wishes to have it announced that a preliminary "meeting together" will be held on Wednesday, June 12th, at 3.30 p.m., at The Music Studio (of Miss Denniss), 8. Liverpool Terrace, Worthing. All those who are interested in the things of the Kingdom, and who can be present, will be cordially welcomed.

The Golden Book.

By RICHARD WHITWELL.

A suggestive enquiry into the message and spirit of the Fourth, or St. John's Gospel.

> PART II. CHAPTER I., 35-51.

VI.—Jacob's Ladder.

John was standing with two of his disciples. Pointing to Jesus, he said: "Behold the Lamb of God!" These two then followed Jesus, who, turning, enquired, "What do ye seek?" They answered, "Master, where do you dwell?" And he replied, "Come and see!" (or lit. 'Be coming and ye shall see'.) They came, and saw where he dwelt, remaining with him that day, catching something of the heavenly meaning. For it was about the tenth hour—implying benediction At once they sought to tell their fellows. The one, by inference, is the beloved disciple. The other is Andrew, who at once brings Simon, his brother, with the words, "we have found the Messiah." Jesus, looking upon the volatile Simon, binds him to himself with that significant appellation, Cephas, meaning "a rock amid the waters."

Jesus drew Philip to his side, and he went, full of the great news, to Nathaniel (of Cana). "We have found Him," he cried, "It is Jesus, the son of Joseph of Nazareth." Nathaniel answered, "Out of Nazareth; can any good come from there?" Philip responded, "Come and see!" Jesus, as Nathaniel drew nigh, greeted him thus: "Behold (in me) Israel indeed (the Leader of God's

people), yet in whom there is no falsity or deceit." (lit. "The Israelite in whom is no guile"). We thus get, in suggestion, a striking contrast to the man of guile, Jacob, whose spiritual name was Israel. The Messiah was then that Israel, in very truth, of whom Jacob stood typical. This is the vision in the light of Nathaniel, whose name signifies "The truth of God," in contrast to the meaning of Jacob, which is "external truth." The word and suggestion of Jesus evoke from the new disciple the surprised answer, "How did you know (i.e., 'read my inmost thought')?" "When you were in meditation ('under the fig tree') I knew (perceived)," answered Jesus. For was he not contemplating the spiritual significance of the true

Israel, in the light of Jacob's vision? For Jesus adds, "You will indeed see the heavens open, and the messengers (angels) of God (a heavenly traffic), ascending and descending upon (unto) the Son of Man." While Nathaniel uses the expression "Son of God" (as well as King of Israel), Jesus in contrast uses the word, "Son of Man." Perhaps we are not stretching the meaning in interpreting it also as a prophesy of man's renewed intercourse with God, when with open consciousness he will enjoy such a divine communion and vision into truth. The order of the words "ascending and descending" imply that the heavenly goodness is present with man, if only he have eyes to see.

CHAPTER II., 1-11.

VII.—The Marriage of Cana.

On the third day (signifying "the end of a period of preparation") is enacted what is described as the first miracle. It also veils the deepest teaching, relating to the Age of Spirit, when man shall know the Lord in a present consciousness. Cana, according to Swedenborg, signifies 'the Church (or true light) among the Gentiles.' Gentile world is now ready to receive the new teaching. Symbolically it also means the state of the natural man, in readiness for the incoming of the Spirit, the true marriage. The wine signifies the life of the Spirit, in contrast to the water, the negative (or reflective) divine which man presents through the purification of John's ministry. The occasion is prophetic of what yet shall be, in "Mine hour not yet hath come." Mary, the mother of Jesus, is present, implying that state of soul which is openly receptive to the Spirit. Jesus represents the Life itself.

Note the words, literally rendered, "What part can I take with thee, O woman; not yet hath come mine hour." We are brought, in thought, to the last great scene of all, when Mary, significantly, again is present. "Woman (for again that same word is used), behold thy Son." For the hour at length had come. Then it was that he cried out with a loud (mighty) voice, "It is finished (my work is accomplished)". Thus the alchemical change took place, making possible the baptism (or generation in and

through the soul) of the Spirit.

The six water-pots full of water we take to indicate a full human preparedness. Filled to the brim, they are brought to the Feast; and, without any recorded magical

word, they turn into wine. Obedience to the behest of the Master was all that was demanded. "Do as he sayeth!" When, in obedience, the vessels had been filled, Jesus simply said, "Draw of it, and bear it to the host." The latter, tasting of it, said to the bridegroom: "It is usual to have the best wine first, and then the inferior, but you have kept the best until now." It is always well to recollect that now is ever the acceptable time.

CHAPTER II., 12; CHAPTER III., 22-30.

VIII .- The Bridegroom.

After a brief sojourn in Capernaum, Jesus and his disciples came into Judea, preaching and immersing in the manner of John. John, under the shadow of his approaching doom, though not yet in prison, was carrying on his mission at Enon (sig. "a cloud") near to Salim, where were many waters. I-lis (John's) disciples were disputing with a Jew concerning purification, of which baptism is the token or symbol. They come to their teacher, with the puzzled question, "He, of whom thou didst bear witness, also is immersing, and the people are thronging to him." John's answer is humble yet searching, "A man cannot receive anything except it be given from heaven," implying that he can impart baptism, in its symbol only, but there is One alone empowered to convey its truth, which is regeneration. For John is the awakening voice, the "fore-runner"; after him cometh One, with power. The bride is for the bridegroom. The soul (the bride) is made ready for the coming of the bridegroom. The friend of the bridegroom attends to the preparations; and when his work of making ready for the marriage is finished, he is given the place of honour as host at the wedding feast, and expresses his joy and that of all the guests. 'As "the bridegroom's friend" rejoiceth, therefore, said John, "I too, rejoice greatly, and my joy is full (complete). He it behoveth to increase, but me to decrease." He foresees the blessed conclusion of his own work of preparation. The spiritual issue of that marriage is the word made flesh.

CHAPTER II., 13-21.

IX .- The Temple of God.

Jesus comes to Jerusalem, as the Feast of the Passover is near. Entering the Temple precincts, his spirit revolts at the sight of a market there. Making a small whip-cord

he drives out, pell-mell, all who are taking part in it, money-changers, and the dealers with their sheep and oxen. And to those selling doves he said, "Take these hence; do not make my Father's house into a market-

place.

The Jews, zealous for the outer ritual, have no conception what would become of the Temple without the sheep, the oxen, the little dove, with which to offer sacrifice; it might as well be destroyed. They did not catch the deeper meaning, for the Master's look into truth penetrated into what these things implied—the Temple of God which is man, or the human heart, or, in particular, their nation raised unto that purpose, made desecrate through trust in things and reliance on things, instead of a full trust in and reliance on God—this, the worship that He craves—but, instead, man's social life, the outer court of that Temple transformed into a market-place, a scrambling after personal ends, forgetful of the Truth.

The Temple, with all its grandeur, is but symbolic. In striking contrast, almost with a play upon words, the living Temple is presented; it is the Word made flesh, representative man as in God's sight. The human heart devoted is the inner court; the outer is the mind of man, consecrate and pure from money-making and bargaining thoughts. "Be not making the house of my Father a

place of merchandise.'

Jesus perceives the Temple, the shrine of God, God's man, in the perversion of a false economy of life. When Christ enters the heart, man's money-making thoughts (the bargaining or possessive instinct) have to go.

The Jews, even as the Israelites of old, ask for a sign. Jesus, in the Spirit, answers with glowing words: "Though this Shrine be destroyed, yet in three days (of God) will I raise it up (restore it)." (Note, in Genesis, how in the first three of the seven creative days, God raised the structure or temple of creation).

They said, "How can you raise in three days what took forty-six years in building." But "He spoke of the

Temple of His Body," it is added in the context.

We recall the phrase in paragraph III., "The Word became flesh, tabernacling among us, and we beheld the glory."

CHAPTER II., 23-24; CHAPTER III., 1-21, 31-36. X.—The New Birth.

Enthusiasm developed among many in Jerusalem, when they witnessed the signs following the teaching of Jesus,

but he did not commit himself (open his deeper teaching) unto them. In contrast, however, there is Nicodemus, a ruler of the Jews, yet who is earnestly seeking the truth. He came to Jesus by night (the time of contemplation) when he might find him alone. "Rabbi," he said, "very clearly is your message from God, for none could do these signs, except God were with him." Jesus answered with the penetrating word, "Except one be born from above, he has no conception of (he cannot see) the Kingdom of God." The man of learning is non-plussed. How can one possibly be born a second time?" Jesus then said, "Except one be born of water and of the Spirit, he cannot enter the Kingdom of God." For this birth is God's true creation. (Note Genesis, Chap. I., The Spirit of God moved upon the face of the waters.") Jesus continued, "What is born of the flesh is earthly; what is born of the Spirit is Spirit (that is, 'is of God'). You hear the wind when it blows, but you do not know where it comes from, nor do you know where it goes to. Even so is it with the Spirit, manifest in those who are born of God. Their presence and their thought is an

equal mystery."

Nicodemus answered, "How can these things be?" Jesus said, "Do you, a master of Israel, not understand this? If I speak of what should be evident, and you are incredulous, how may I find words to speak of heavenly things? No one is able to ascend to (or enter) heaven, except (or, except through) the Son of Man (man in very truth) who comes from heaven. As Moses raised up the Serpent in the wilderness, even so must the Son of Man be raised (and seen as Son of God), that those who look on Him, believingly, may re-ceive of the Life eternal." Here is the Truth of what the serpent represented in symbol. Believing, through the evidence of the One, in this inherent Life divine; perceiving in Him its flower, its fruitage, man grows unto that same image—discovers his own true likeness, his own true lineage. "For God so loved the world that He gave (gifted) his Son, for its salvation, that no one, believing, may perish, but have (know or enjoy) the Life indeed (be lifted from mortality into Life)." " hath sent Him not to condemn, but to save the world. Its present state of darkness is its ample condemnation. This is the judgment, that though Light has come (as the day-dawn) upon the world, man should love the darkness rather than the Light. Evil (the evil-doer) shrinks from the light. But truth (true-action) cleaves to it. The works

of Truth (the Truth-doer) reveal as from (or, 'wrought of')

God.

Then Jesus said "He who comes from above is above (or 'belongs', or 'has affinity there') even as that which is earth-born is of the earth, and speaks of what appertains to the earth. He from heaven has the heavenly vision, and of that truth he cannot but testify, though no one (of the earth) may be able to receive his evidence. But he who receives it will know, and will affirm (put his seal to it) that God is true (or 'will affirm the truth of

God').

He whom God has sent cannot but convey His word, declare the Truth, not at one time merely, but at all times. He speaks the words of God (and in no wise his own)and God gives of His Spirit in no limited measure. The Father loves the Son, and (therefore) entrusts all things into his hand. He believing into the Son hath eternal Life; but he disobedient, dishonouring the Son, shall not see (having no perception of) Life. He remains captive to nature's law-spoken of as the wrath of God, or state of condemnation.

FOOTNOTE.

A good many years ago a little book, entitled "Disarrangements in the Fourth Gospel," came into my hands. Several passages have been known to be out of place, and this was an endeavour to fit them in their rightful context. For instance, the latter part of Chapter XIV., ending "Arise, let us go hence" should obviously conclude the long intimate discourse of Jesus with his disciples. Therefore Chapters XV. and XVI. should precede this part of Chapter XIV. Or again, for example, in Chapter II., there is an obvious break in the narrative after verse 12, but this seems to be rectified by fitting in verses 22-30 of Chapter III., which are equally obviously out of place there, in the midst of the great talk of the Master with Nicodemus, which by their removal is restored in its completeness. If we admit one misplacement we must be open and alive to the possibility of others. I have followed out, in part, the suggestions of the above mentioned convincing little book, and have pursued the matter farther, on my own. The result is, on the one hand, a setting that has this advantage that it brings the general narrative into a certain harmony with the other gospels; and on the other hand, it brings teaching and incident or narrative relating thereto, into close, and apparently rightful juxtaposition. We discover great and sublime teaching where, before, we were perplexed, and clearness where there was obscurity.

The writer of the little treatise referred to is the Rev. F. Warburton Lewis. It was published in 1910. He suggests that the disorder may have arisen in "the disruption of some early copy of the Gospel after it had been completed" or of the little papyri sheets of the original manuscript. The book, as we have it, may represent the well-meant, but (in part) ineffectual effort to piece them together.

Or there may be some other reason.

The gospel text is indicated at the head of each paragraph.

In My Father's House.

By THE REV. A. C. GRIER.

TWICE in his ministry, Jesus uses the expression "In my Father's house," once in the story of the prodigal son, and again in the fourteenth chapter of John. The repentant prodigal cries out, "In my father's house there is bread enough and to spare." And Jesus, in most wonderful words, says, "In my Father's house are many mansions."

It is a marvellous house in which we live, inconceivably great in its distances, vast in its treasures, perfect in its adaptation, a dwelling that is equipped not for a temporary sojourn, not for a few days, but for an eternity.

This house is prepared for the baby when it reaches the threshold. Waiting for it before it enters, is a mother's love, the rich, warm milk from a mother's heart. It finds the place and the comfort which a baby needs. As the days go by childhood comes with its new demands, and still the universe is not lacking. There are a million things to amuse and to educate—the flowers, the doll, by and by the playhouse and the book. And over every step which the child takes, God watches, waiting, waiting for the soul to develop under His guidance and His care. Young manhood and young womanhood come with their joys; then sacred fatherhood and motherhood. And day by day, as long as our pilgrimage lasts upon this earth, the needs of life are satisfied.

There is supply for the man in his savage estate. The world responds to him and gives him joy. The universe adapts itself to the semi-barbarous man and answers every demand of his mind and body. As the individual goes on farther into the domain of civilization, we find that he never puts his foot down except in a place of support. The supply is inexhaustible. Every right desire is fulfilled; the fact that man has a wish is the evidence that the answer to that wish is in the great heart of God. This is the inexhaustible home in which the Father has

placed you and me.

He has not supplied merely the demands of our bodies. He has an answer for the demands of our minds. The intelligence and the imagination of the little one are stimulated by the book in which it reads, "The child—the doll—the dog"; and as the growing mind unfolds so won-

derfully, still comes the response, the satisfaction. God has made the supply for the great hunger and thirst of a man's mind for knowledge. No one has yet exhausted any line of discovery, or any line of thought. All the inventions that mankind has made are but the introduction to other and greater things—the opening of new doors of opportunity and privilege. The most brilliant scientists have recognized that their discoveries are as a drop to the great ocean which lies beyond.

But the great question of the age, the question of every man who has graduated from the body and the mind into the spirit is, "Has this universe been equipped with the answer to the questions of the soul? Is there no supreme desire, no high aspiration, but has its satisfaction in the great house of God?"

I cannot imagine anything more cruel than the pain which is in the human heart when it sees the bird cared for and concludes that the soul of man has been disregarded. In large measure that is where I stood a few years ago. I would not wish anyone the agony that was mine when I believed that the spiritual man had been left out of account in this beautiful world in which I found myself living. And no gladder, no sweeter discovery can ever be made than the revelation that the universe, satisfying every need of the body and mind, has likewise in store the satisfaction of every aspiration of the soul. When that revelation is ours, we recognize that there are no limitations-that now the last bond has been broken, and the soul "smiles at the drawn dagger and defies its point." There is nothing that can defeat man. And when he has discovered that thing for the present, he has discovered it for all time. If the soul is cared for at all, it is cared for forever. Every advance it makes, every impulse with which it projects itself into the infinite good, finds its glad and sweet and rich response.

Jesus was equipped by the Father with the most penetrative mind and soul that have ever been known upon earth. He entered into the invisible to let us know of the great life of God. He penetrated into the very heart of the universe, into the very heart of life. Emerson said of himself, "I desire to report what hints I have collected of the transcendent simplicity and energy of the Highest Law." So Jesus comes to you and me and says to us, "In my Father's house are many mansions; if it were not so I would have told you." If Jesus had found that all was not good he would have told us. But he bore this

SCIENCE OF THOUGHT REVIEW.

sweet testimony: "In my Father's house are many mansions."

When first this statement is heard from his lips, many people are inclined to feel that it is vague. They are like a little boy of whom I read some years ago. He was taking a trip with his father on the Mediterranean Sea, and as they came in sight of Malta the father said, "There is the place where Paul was shipwrecked." The little boy replied, "Why, father, was that in this world?" He had heard the story, but it had borne no vital relationship to his life; yet there, sailing upon that sea, he came in sight of Malta, and Paul became to him

a living soul.

We are apt to think of the words of Jesus as referring to some other stage of existence, to some other condition of the soul, instead of applying them to this day, this circumstance, this life. First, I say, they seem vague, and then most of us project them into another world; we assume that the things to which he came to bear testimony refer to our lives when we have passed through the struggles of earth. But after we have followed him long enough, something will come to us, something will reveal to us that he was telling of things now and herethat his message was not of another state, or another condition of mankind in the great beyond. We shall know that Jesus speaks out of the Truth which now is, to the hearts that now need it. So we step a little closer to him with the questions: "Do you mean what you have said? Do you mean it now? Do you mean it for me?" And we are trying out, day by day, his declarations to see if they are true.

Can it be that back of this world of seeming, back of this world of stress and trial, there is a world which is allied to the soul of man? Is it possible that this is the reality and that we have been blind to it, or have seen it only in glimpses, only in moments of transfiguration? Is it true that we are living now in our Father's house? We have believed that we shall dwell with Him by and by. And how beautiful we have made that habitation, with its jasper walls, its pearly gates! Jesus told us almost nothing about that. He knew that we are living now in our Father's house, in which are many mansions and bread enough and to spare-that house which is not made by man, but is fashioned by the hand of God, and equipped by Him for all the needs of His children. is a mighty revelation to a man when he discovers that every organ in his body is obedient to him. God has not

put us under the dominion of our nerves and muscles. He has put beneath our command every law, every part of our bodies. As masters of us, these make hell; as our

servants, they bring peace and heaven.

The universe belongs to man; its laws are in harmony with him, for he is the son of its omnipotent God. He is transformed from one who is to obey circumstances into one who is to command them. "All power in heaven and earth is given unto me," said Jesus. We have to pass through mighty throes of the soul before that consciousness is ours. We see our Father's riches; we long for them and we come to Him, and say, "Father, give me that portion of goods which falleth to me." And God gives it if it is ours. He lets every human soul choose exactly as it wants. You and I do not dare do that with our children, but God does. He dares let us choose, and we take our portion, we take our patrimony of health, friends, love. money and satisfaction in the things of the world. Then we go into a far country. And one says, "I do not need any of your philosophy-of your Truth. Why should I want it? I have never had an ache or a pain." And another says, "I have a genius for money-making; I was born with the golden fingertip"-or "I can draw friends to me as a flower draws the butterfly. I can win all the admiration I desire. I do not need to ask from God."

But no man ever goes into a far country without wasting his substance. Health breaks down, after a while, wealth is dissipated, friends desert, everything goes. Then he says, "I will arise and go to my Father, for in His house there is bread enough and to spare, and I perish with hunger." It is as true as you live, that by the side of every man who starves, there is bread enough, and to spare. Such needless hungering of our souls and minds and bodies in this universe of God's! And the only reason for the suffering is that we do not arise and go to our Father. But when our patrimony is wasted, when that magnificent equipment has been exhausted which we had thought never could be depleted, when we have surrendered and gone to our Father, we discover the truth of what Jesus said. "There is bread enough and to spare."

Some time ago I called upon a woman who, because of paralysis in early childhood, has for thirty years lived in a wheel chair. I told her about the Truth. She said, "It is beautiful and it makes me happy, but it seems impossible for me to think that through it I can ever walk again." I said, "God is all; God is health. He has

packed the universe full of His health, and it is for you if you will put yourself in touch with it. You may arise and walk." I believe that every good, every perfect condition is the plan of God for every soul in the world. There is no poverty; there is enough of comfort; there is enough of joy. You who think that comfort has flown, you who think that joy can never brighten your face, you from whom health has departed, listen to the same message which Christ, the son of God, taught two thousand years ago by the sea of Galilee. "In my Father's house are many mansions."

We are living now in our Father's house. We have only to recognize this and to refuse to see those things which make it seem other than His abiding place. We are dwelling in this wonderful home. Its stars, its suns, its planets, its cloisters of beauty, its glorious privileges, its funds of health, its inflowing tides of divine and holy aspirations, all are ours. And there is just one key by which its doors are unlocked; it is the key of faith and trust.

God might have made its doors spring open through the power of knowledge—but then it would have remained closed to the little child and to the man of no opportunity. He has made the key, one that fits the child and the weak and the man who has had no privilege of education. All the doors of His house open with the golden key of faith, and all His treasures are there for you and for me. I would rather know this thing than to have all the wisdom of the schools, than to gain all riches, than to possess power to draw men unto me that I might have worldly friends. This simple secret of the heart by which the tabernacle of God is open to the needs of His children—to know it is supreme wisdom.

We are passing through room after room. We open one door and find another before us waiting to be unlocked. What numbers of people I have been blessedly privileged to take through those doors! When I have had faith myself, they have gone in with gladness. When I have hesitated because I could not see, they have failed. So my prayer is. "Let me take the hand of that great Father in one of mine, and by the other lead you whom God has given me through door after door, ever into grander and more stately mansions of the soul, to riches that are increased with the increase of God, to treasures newer and diviner day by day."

Our True Ideals.

By KATE SIMMONS.

WE often hear people say: "Once I had ideals, and was happy, but now they have gone, and I no longer have any illusions about life." We feel sympathy for these feelings, for many times we have felt them ourselves. But, what kind of ideals are these, that we can lose them, and, what kind of truth or love do we possess, that we can be parted from it? Is not the test of all reality, the fact that it can survive all opposition, that it is indestructible, and cannot be parted from its Source, or lost to its re-

cipient?

In the light of the Principle of Truth, it is clear, that if those ideals which have apparently gone are true, then, they are not really lost, but, like a well-loved friend who has passed into higher realms, they also have passed into a higher realm of consciousness, where we shall re-unite with them, in their higher form, in due season. But, if our seemingly lost ideals have really gone, and with them have passed away any illusions which we may have had about life, then indeed, our ideals were themselves only illusions, and it is better to part from such, for they are but shadows cast upon our happiness, not the substance of happiness itself.

Having lost an unstable idealism, we shall then seek

the true ideal, the ideally true.

True ideals cannot leave us, for behind them is the Divine Ideal, Perfect Mind and Its ideas, and, these ideas are the substance and spirit of our ideals; it is these which we are desiring, seeking, and endeavouring to realize and manifest. Thus, every true ideal is triple, that is, it is spiritual, eternal, indestructible and perfect, as an idea in Divine Mind; and, has soul or consciousness inasmuch as it is manifest in our consciousness; and likewise body, inasmuch as it is embodied or put into practical use and expression in life, in our acts, deeds, and relationships.

For an ideal must have body, or embodiment, other-

wise we lose sight of it.

But, unfortunately, it is from our relationships that we usually say: "I have lost my ideal, and no longer have any illusions," and, we believe this, because a person, or relationship, may appear to fail us.

But what is the reason for this apparent failure? The reason is usually that of progress, for there is more in a

true ideal, one which has spirit and soul, as well as outer

form, than our personal view about it.

For our ideal demands something from us, even as we demand something from it. We try to bring our ideals to earth, as it were, whereas, they try to draw us to heaven; not by asking us to leave earth, but to make more of heaven manifest on earth.

Thus, there is true progress in idealism; and we see from this, that an ideal is an embodied principle, a creative idea, which comes into our consciousness, and bids us follow it to immortality; and, from this to progress in

mortal ways.

We see from these thoughts, that in true idealism, there can be no loss, destruction, separation, or parting from anything which is really good, beautiful, or true; all we can lose is falsity; so that in due season, we may be reunited with the good in our ideals, thus finding their very spirit, expressed as soul in our consciousness, and embodied in our lives, wherein they never again can be lost. Thus it is that we often seem to lose our ideals; that is to say, we appear to lose their human form; but, this is only so, in order that we may find the very spirit of our ideal, the idea in Divine Mind, which once having found, we can never lose.

But, if we did not lose the body of our ideal, we should remain satisfied with it, and sooner or later it would die—and our happiness die with it—as all bodies must, which lack the Spirit, for this alone gives life eternal, to persons, or to facts. There are two ways of progressing from human to divine ideals; one way is by compulsion, or the force of circumstances, the other way

is from choice.

Those will say, who by the compulsion of the force of circumstances, suffer the loss of their ideals: "Why am I thus tormented in life; the people who have no ideals are far happier than I am? I wish I had never had ideals, for I suffer far more than if I had never known them." This is indeed a sorrowful fact of human experience, when the body alone of ideals is known, and the spirit remains unknown.

Yet, this is the death of the body only; soon the spirit will come forth, reborn in a body which can never die.

Again, it is not easy to lay down human ideals, from choice, in order to find divine and indestructible ones; even as it was not easy for Abraham to offer up Isaac; for, did not Isaac represent a well-loved ideal, which was put to the supreme test of the lead of the Spirit? Even

so, Isaac was not sacrificed; and, in these days we know that Love gives us all things, and takes nothing from us.

Therefore, we have not to offer up those things which are good, beautiful. and true; we offer ourselves up, not for sacrifice, but that we may be led by the Spirit, and that our ideals may come to immortality and true embodiment. Dedication is a method by which this can be accomplished, and, we offer up our ideals for purification, that falsity may be removed from them, and that they may be divinely guided. Human ideals must give place to spiritual ideals, for the person who depends upon them in their human aspect, cannot give immortality to them. Therefore, let us know that all true ideals are ideas in Divine Mind, that they are ever available, and always with us. We cannot be parted from them, neither can they be lost to us.

Thus, in the Divine Ideal, and the Oneness of Mind, we live creatively from the Good, Beautiful, and True.

ible that our sickness is of the soul—the poor, disfied, starving soul, the secret of whose malady lies in onging for God, its hunger and thirst for the things of

This sickness of the soul is a very terrible comt and can only be cured by spiritual means, by culng a closer acquaintance with God—a more constant eness of His Presence. "Acquaint thyself now with and be at peace, thereby good shall come unto thee" 22:23).

iw are we to become better acquainted or become e of His Presence? it may be asked. In the Silence seems to be silent and so far off. Yet, are we not to "Draw nigh to God and He will draw nigh to "The Lord is nigh unto all them that call upon." Has He not invited one and all, saying, "Come Me—and ye shall find rest unto your souls?" He is e in the Silence, in the Secret Place and awaits our ing. Why not accept the invitation so lovingly given enter His Presence unafraid? Remember there is no ake about it. He is there—always there.

ssuredly happiness is a factor and a very important in healing, I again affirm. We say to the children: good and you will be happy: but I think one might add be happy and you will be healthy, both in mind body.

ne mere presence, the mere sight of a happy face is

Happiness—A Factor in Healing.

By JEAN SILVERLOCK.

THE question here demanding an answer is: What do we mean by happiness? A dozen different persons would most likely define it in as many different ways, according to their different temperaments, characters or tastes.

On the opening page of Dr. Julia Seton's little book, "Concentration," she observes: "Whenever we ask anyone to tell us what the world is seeking; what he thinks the world wants most to secure, he will answer that—in his opinion—the whole world is seeking happiness. No matter how diverse or obscure the paths may seem, they all lead onward towards this one point, and everything in life combines to make for this one emotion. In order to be happy man has determined that he must be, what he calls, "successful." When we find out from any individual what he calls success, we have mastered the say, "I have him happy to our lean the say, "I have him happy to our lean the say," I have him happy to our lean the say, "I have him happy happ

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Again, it is not easy to lay down human ideals, f, or choice, in order to find divine and indestructible othe even as it was not easy for Abraham to offer up Ising for, did not Isaac represent a well-loved ideal, which fect put to the supreme test of the lead of the Spirit? El in

Mr. Hamblin tells us on page 42 of "The Path of Victory": "Desires after union with God are the only ones that can ever be satisfied, and the satisfaction of these desires is the only thing that will ever appease the soul's longings. Power, fame, pomp, wealth, the applause of men, can never satisfy. They only lead to greater dissatisfaction."

And as long as we are conscious of this deep inner dissatisfaction—this "warring of the spirit with the flesh" this sense of perpetual, ever-recurring disillusion and disappointment, there can be no real happiness or peace, and consequently also no real or lasting health. In the excitement of a wild pursuit of pleasure, we may mesmerize ourselves with a deluded belief that we are happy, but before long, the pleasures we have pursued so feverishly and perhaps enjoyed for a season will suddenly prove wearisome and even nauseous from the very satiety they produce, and in a very literal sense we are "sick to death" of "the whole show."

One thing is certain—that if we feel conscious of a need of healing, healing of the body or of the mind, it is quite possible that our sickness is of the soul—the poor, dissatisfied, starving soul, the secret of whose malady lies in its longing for God, its hunger and thirst for the things of God. This sickness of the soul is a very terrible complaint and can only be cured by spiritual means, by cultivating a closer acquaintance with God—a more constant awareness of His Presence. "Acquaint thyself now with God and be at peace, thereby good shall come unto thee" (Job 22:23).

How are we to become better acquainted or become aware of His Presence? it may be asked. In the Silence He seems to be silent and so far off. Yet, are we not told to "Draw nigh to God and He will draw nigh to you?" "The Lord is nigh unto all them that call upon Him." Has He not invited one and all, saying. "Come unto Me—and ye shall find rest unto your souls?" He is there in the Silence, in the Secret Place and awaits our coming. Why not accept the invitation so lovingly given and enter His Presence unafraid? Remember there is no mistake about it. He is there—always there.

Assuredly happiness is a factor and a very important one in healing, I again affirm. We say to the children: be good and you will be happy: but I think one might truly add be happy and you will be healthy, both in mind and body.

The mere presence, the mere sight of a happy face is

the best sort of physic for the sick. A happy smile, and

a merry laugh-how infectious they are!

Some people will say: "It's all very well to talk, and it sounds very easy and beautiful, but how can I look happy and smile when I feel miserable, and have every

reason for being so?"

Of course, there are lives very full of shadows and sorrows, and one can hardly expect a person who is actually in the midst of trouble, or bodily suffering, to look very cheerful or pretend he is happy. Happiness, in the ordinary human sense of the word, may not be a possible experience, but there is for those who have found, or are finding, their way into "the Kingdom," a deeper, truer happiness that no earthly discords can disturb or destroy; for it is born of the secret consciousness of the Divine Presence within, which gives one a wonderful feeling of infinite radiant joy and protective peace. Even admitting that there are men and women who have ample excuse for their sad lots, how many, who have no serious grievance or trouble to complain of, might smile more often and be much happier than they are. How? By seeking to make other lives happier it is quite possible they might recapture happiness for themselves that they think is gone for ever beyond recall. I am confident also that there are more persons sick for lack of love and the happiness love brings with it than we allow ourselves to imagine. How many a weary invalid lying hour after hour and day after day in the sad solitude of her lonely sick-room might perhaps be wooed and won back to health if, with the hope of happiness held before her, she could feel it worth while to make the effort to get well. Not a few, I fancy, have the heart-sick feeling that they are no longer wanted by anyone, that nobody cares. Perhaps all the incentive they need is just a little happiness, a little love—some sign of another's interest in them. a little show of sympathy and encouragement. this is service—healing the sorrowful and loving the lonely ones who have almost lost their wish to live, and who have long ago relinquished all hope or even desire for happiness. Let us seek the opportunity, if it does not offer itself, to serve our sisters and brothers, some of seem to be forgotten by former friends acquaintances. Let us go and find them and see if by bringing a little brightness and happiness into their lives. we can perhaps be the means of helping them back to bodily health. There is no limit to the possibilities of such service, which is assuredly a labour of love-and therefore dear to the heart of Him Who is Love Itself. CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

The Woman's Page

CONCERNING PEN-FRIENDS' QUERIES.

By MINNA BLUEBIRD, Editor of the Bluebird Magazine for Children.

In a Review reader's letter, the following little plaint is expressed: "I feel that my great need is for God, and yet somehow I cannot find comfort—partly perhaps because I fear to 'let go.' I can't express it very well, but when I try to find God in the Silence, I often feel that I want to just rest, and not think, and I suppose if one does that, it is being 'passive,' which we are so much warned against. Yet if we are to think connectedly and affirm, how can we hear God? I have often got more comfort by hardly thinking at all, than when I've tried to concentrate on some verse or other."

Friendy, perhaps you are being just a little over-anxious about "passivity." The very fact that you "feel your great need for God," does away with "passivity," and transmutes it into receptivity, concerning which our Redeemer said: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Why should we fear to "let go" when the Divine Word says:

"Be still, and know that I am God."

And again, if (through lack of God-consciousness) we are weary, where can we find rest, if not in God? If we ask any of the people who have tracked to various places in search of rest, whether they have found the priceless, abiding peace within the walls of Rest-Cure-Homes, will they always answer: "Yes?"

If you remember, when "many of His disciples went back, and walked with Him no more," Simon Peter evidently saw a little farther into the empty future than the others did, for he turned back, and said: "Lord, to whom shall we go? Thou hast the words of eternal life."

Knowing that even through the turmoil of the material "brawl for bread" the soul of man would always crave for satisfaction, Iesus said: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

That gaining of comfort "by hardly thinking at all" is

That gaining of comfort "by hardly thinking at all is the very essence of wisdom. When we feel the influx of peace in that way, we are not being "passive," we are just quietly and truly realizing that "underneath are the everlasting arms."

The "concentrating on some verse or other" is probably advice given to those Truth-seekers who find it difficult to shut out of their minds, the busy, bustling, hurry-scurry thoughts of practical action. It is good advice too, when we remember that there are many people whose minds have been reduced to ghastly little treadmills, in which the "Shadow-Imps" go racing round and round. For instance: "Oh dear, now what shall we have for dinner? To-morrow is the 25th, and if so-and-so does not pay up, there will only be so-much left after paying the gas bill, and if Joan has to sit next to Sylvia Sniff at school, she's bound to catch her cold, and if the baby gets it, it will mean having the doctor in the house again, to keep him from getting bronchitis," and so on, ad lib. Well, obviously, in these cases, it will help these people if they do cling on even to one good, strong thought, to begin with, such as: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee.' fact, is there any one amongst us, who does not need to reach out continually to that most precious anchorthought?

Our friend is nearer to the Kingdom than she knows, and if she continues to realize her need for God, and to keep her mind receptive, so that the need may be fulfilled, she has nothing whatever to be anxious about. There is no need for her to strive to "find" God, because if God is Omnipresent, where is the place where God is not? True, by our "earth-born clouds" we shut ourselves from the consciousness of His Holy Presence, but

that is our fault, not God's.

Even if our friend's path does not seem to be very clear at the moment, if she holds steadfastly to the thoughts: I am now an open channel through which the Father's Holy Spirit flows. His wisdom within me is making my path clear and unmistakable. His Infinite Love has opened up my way. His harmony is now made manifest in all my affairs—then gradually those pure faith-streams will work their way through from the inner to the outer—cleansing, redeeming, and harmonizing—and all will be well.

Whatever the imperfection, the disharmony, or the 'trouble' may be, it is not of God, therefore it has no abiding foundation, and it will not endure, unless it is fed with brooding thought, constant attention, resentment-fired, or fear-frozen emotion, and unbridled imagination.

Another friend writes: "Could you, in your good work amongst women, emphatically emphasize the harm that

talking about diseases, operations, etc., does to others? I have had terrible proof in the death of a relative under distressing circumstances owing to the quite unintentional talk of a kindly intentioned woman. Again, when 'Flu' is prevalent, the constant fear-talk, and the oft-repeated descriptions of 'cases' become depressing, and therefore help to render people more liable to contagion."

I think we can all sympathize with this reader's little appeal, because so often, we do find ourselves in fear-talk zones. Zones from which we find it difficult to retreat, because we can see so clearly that beneath the horror-dispenser's jumper there beats a kind and sympathetic

heart.

If we believe in the Omnipresence of God, we must inevitably try to bring our thoughts, and words, and deeds, in line with that belief. Omnipresent God we sometimes simplify and call the All-Good. All-Good embraces Love, Wisdom, Power, Purity, Health, Harmony, Sufficiency, Beauty, Courage, Joy, and all God-like attributes we can think of. Because "in Him we live, and move, and have our being," it follows logically that God also lives within us, and the God-like attributes also live within us—latent—as the oak tree is latent in the acorn. According to our ability to allow those attributes to express through us—in thought, and word, and deed—is the measure of our well-being.

Words describing sickness, disharmony, fear, sorrow, mutilation, and weakness, must be preceded by similar thoughts, therefore they are two-fold disloyalties. By uttering the words, we deny the Father within us. In the presence of others who utter them, we are distressed and ill at ease, because we know that the speakers are deny-

ing Him also.

Courtesy forbids that we should thrust our views upon another. Kindness forbids that we should be callous to another's pain. How can we set the balance, and keep our loyalty to the Father?

By remembering Christ's: "Neither do I condemn

thee.

We know that He did not say those words because He approved of evil, or wished to encourage it. He said them because He would not recognize it. He recognized only God—the All-Good—eternal and unassailable. He saw within the woman, her perfect Christ-Self, which He knew would one day win through, and as the woman's Redeemer, He hastened that day, by pouring His faith into her Christ-Self, to call It forth.

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When we are in contact with people who do not think as we are trying to think, we can help them (and ourselves) most, by just letting the alien words pass away, unrecognized and unacknowledged—by knowing that they are "not of God" and therefore cannot endure—by seeing the perfect Christ-Self in the speaker—and by sending in a strong, swift flash, the Redeeming thought: By the all-conquering Omnipresence of God your thoughts and words are washed away, and the Christ within you is free and victorious.

Field Flowers.

By E. R. B.

What has he found, th'Inheritor of Heaven,
With unkempt hair and smoke dimmed, tired eyes?
Thin and in rags, grown old though not yet seven
What has he found to be so great a prize?

Poor little hands that grope in tangled grass, Dull eyes lit up into a sudden blue; Marvels he never dreamt have come to pass And Spring itself, to him is all so new!

Jewels? Aye jewels of Sunlight fraught with power More rich than gold, with purer, better yield; The pent-up Childhood bursts in sudden flower Before the growing primrose of the field.

The above poem, although not written for the purpose, makes a good appeal for Pearson's Fresh Air Fund. A shilling sent to this fund, c/o Pearson's Weekly, Henrietta Street, London, W.C., will send a poor child into the country for one day, while 10/- will keep it there for a week. Here is a blessed opportunity!

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THE SECRET OF ACHIEVEMENT

The really strong lives are those who can do their share of the world's work with all their might, and yet turn for refreshment to the inner and deeper peace of God.

—Dr. A. C. Benson.

From Slavery to Freedom.

(First in a series of lessons on "The People of the I AM.")

Special to The Science of Thought Review.

By HENRY VICTOR MORGAN.

"I am the Lord, thy God, which have brought thee out of the land of Egypt, out of the house of bondage." Exodus 20:2.

EVERY great event in history has its correspondence in individual experience. Striking as this statement may seem, our daily observation proves its verity. How often we say of some ordinary man when his way has been balked: "He has met his Waterloo," thus connecting the ordinary and trivial experience with one of the most outstanding episodes in the world's history.

Perhaps no other event in history is so rich in symbology as that of the deliverance of the children of Israel from slavery in Egypt, their journey through the wilderness and their entrance in to the Promised Land. If we enter into the spirit of it, we will see ourselves in many of the circumstances, for are we not all haunted by an Ideal Promised Land toward which we are journeying? Do we not all know something of slavery to public opinion and the clamouring insistence of the voice of the conventional and accepted standards of the race?

But the history of this great deliverance is not merely to show us our weaknesses but to encourage us with mighty hope. Behind and through it all we see the Providential in human history, and are made aware of an over-shadowing and protecting Love. We see how the weak things of this earth can be used to confound the mighty, and learn the Power invincible of a single human soul that has made its contact with the Divine. We learn the truth of the old statement that one man with God is a majority.

The calling and preparation of Moses is especially striking and significant. It shows how whenever the powers of darkness sit safely throned and seemingly triumphant, some instrument is always being prepared in the great silence of God to confound and dethrone them. I have voiced my own concept of the mighty working of this power in our own age in the following poem, written

in 1916 while the civilized nations of the world were engaged in a death struggle.

THE VISION OF LINCOLN.

Whene'er some vested wrong seems right, When error sits on Freedom's throne, Whene'er Goliath armour-shod Shall dare to challenge Heaven's own, God sends some David to the field The powers of darkness to dethrone.

Our Lincoln, reared among the woods, From virgin soil had drawn its powers, Untutored in the ways of kings Had grown in silence as the flowers, From nature learned the secret strength Of storm-clouds and of darkened hours.

The powers of darkness, safely throned, Laughed deep in scorn to see him come In homely garb and ready wit, With jest and laughter on his tongue, They could not see the sword of flame Hid deep beneath the coarse homespun.

He used the vision God had given
To set a race of bondmen free;
Not hate, but pitying love was given
To all who called him enemy,
And in the deepest, darkest hours
His soul drank deep from hidden powers.

To-day, above a world war-riven Majestic-like his face I see, His heart of strength and love sustaining All those who work for liberty; And smiles as one whose soul can see A world United! Happy! Free!

Seldom ever does the deliverer come according to human expectation. Moses is born of slave parents—but parents in whose souls there gleamed the rainbow of promise. In all the world, outwardly speaking, nothing seemed more unimportant than the birth of that slave child! But over it all was the brooding watchfulness of the eternal. It seemed quite accidental that Pharoah's

daughter should have discovered the child hidden in the bulrushes. But there are no accidents. The Bible writers, with fine discrimination, always say "It came to

pass." Some day we will all know that self-will plays a very unimportant part in the scheme of things; that even when we think we are acting from our own initiative we

are being pushed from behind.

Again I say it encourages with a mighty hope. It creates confidence in the unexpected. It admonishes us (to paraphrase Emerson)—to know that all we have to do is to take our bloated nothingness out of the way of the divine circuits in order to become unconquered and unconquerable. This Providence never sleeps. "Who serves it prospers, and who thwarts it fails." Sooner or later defeat awaits all whose plans and purposes run contrary to the Will of the Whole. The only security is God. He who knows this never despairs. He knows deliverance will come.

Moses was trained in all the knowledge of the Egyptians. He knew the processes through which mind is brought into captivity. He had first to deal with his own turbulent nature. Defeat led to victory. He fled from Egypt and then, while tending to the ordinary duties of life, there came the great transfiguring experience, the bush that burned and was not consumed, and a Voice from out the bush calling him to the accomplishment of a

seemingly impossible task.

Single handed, without marching troops or flying banners, he was to demand from Pharoah the release of the enslaved Israelites! It is interesting to note that he was then about eighty years of age. In our enslavement to the tyranny of time, how apt we are to renounce hope and to expect but little of newness and adventure from the

man who has passed sixty.

I once heard a great theosophical lecturer say "A single glance of spiritual insight will burn up a million years of karma," and I would say that there is a vision of God possible to us that will cause the baffled years to become wings rather than weights. O, that some Moses to-day, aflame with the light of God, could release us from the bondage of years and create a living, triumphant expectancy in the hearts of those who have renounced hope.

And how is this transformation to be wrought in individual experience? The process is forever the same. It is through the awareness of the I AM that I AM; and the assurance that spiritual man is in the image and likeness of God; that they who wait upon the Lord shall renew their strength and mount on wings as eagles above

the limitations of time and space.

In his splendid book, "Bible Meanings and Mysteries," Judge Troward aptly calls all those who have reached this awareness "The People of the I AM." Through that change of phraseology, he brings new meanings to

an old concept.

It is well that it should be so. We are so accustomed to saying "The People of God," that the phrase has largely lost its significance, but when God is realized as the Great I AM, then we see how often we take the name of God in vain. Every time, for instance, when we say I am too old to begin, we take the name of God in vain and acknowledge there is a power stronger than the power of God.

To the People of the I AM there is or can be no impossible. There is always a sure way of escape. Reverses there may be but no defeats. Ever before us looms a Promised Land of Individual Dominion and each Godenamoured soul can say: "And whether I come to my own to-day or in ten million years, I can cheerfully take

it now or, with equal cheerfulness, I can wait.'

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God's Purpose.

By A. L. GARLING DRURY.

The flowers now so gay and bright
For long, dark months were hid from sight:
No hint of future beauty shows
To grace the stem that gives the rose.

Altho' to some may seem to sleep God's purpose, it is hidden deep: And only waits His time to hold, For all its glory to unfold.

Our endless good, our Maker's plan, Whose Eye eternity doth scan. His love lies hid in every woe, The love by which the roses grow.

Leap For Joy.

By SIDNEY TAYLOR.

To many people joy is a beguiling will-o'-the-wisp; it seems so near, but when reached after is beyond the farthest star. Some, confusing vendible pleasures with the genuine thing, offer bribes for it, only to discover that they have purchased fairy gold. Those who think they possess it cannot guarantee against final disillusionment, unless it is the one true joy, and the possessor is cognizant of its nature and use.

Self-interest only contacts that which pleases the lower self, and the outcome of this is strongly illustrated in the drug-addict. Even the conventional pleasure-goer, if he has only that source of pleasure, obtains no lasting satisfaction. Popular crazes are short-lived, and the victims of them ever crave for more. If the mania is acute and the means inadequate, moral corruption follows. The extreme pleasure-seeker is trapped in the deadly whirl-pool of greed.

The possessors of the great joy are like a fountain reflecting the light of a sun of glory. They radiate happiness naturally and mostly unconsciously. Storm clouds are forgotten in their presence, because they share their

joy with us.

Not by seeking is joy found, even of an unspiritual nature. Social amenities have a definite place in life, but their value is according to what is put into them. Attractive people in any sphere are those who give pleasure, and he who goes to an assembly with joy, and

broadcasts it, is the happiest of them all.

Because delight is the most desirable experience of human nature, man always has, and always will demand it. He is justified in this, for so he is more tractable and serviceable. This pleasant experience must first have a cause, but afterwards others may be anticipated, usually of a similar nature. If the first pleasures were introversive the tendency is towards avarice and degradation, but if the pleasures were innocent the result is more or less ennobling, according to the influences of the period and the prevailing social morals. The more innocent the joy, the freer and more expressible is the ego, and the more easily is the lower self conquered.

When man is humanized by thought, he is aware that the mysterious process of spiritual evolution is towards

complete God-consciousness. Man cannot see God, and the only way to apprehend Him is by thought. This is possible to every man, whether he has heard of Jesus or "Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." Theoretically, a missionary only needs to verify and name that which those whom we call heathens have dimly felt to be true. The indefinable yearnings of idealists resolve into a desire for the quickening up of natural evolution to the level of the spiritual. Spiritual truth is discovered by thought; joy is appreciated likewise, not by incidental experiences or sensations.

Antipathy to spiritual teachings would be groundless if the message was borne on wings of joy, for no healthy, reasonable being could resist its attraction. The irreligious are not inspired by the preaching of joy after sorrow. The most effective propaganda for Christianity is the demonstration of the joy of joys which is independent of the mutable conditions of life, and which adopts the sanest attitude towards them. Joy electrifies love, and together they make attraction perfect and strengthen the foundation of all constructive purposes. Spiritual joy is constant and life-energizing, like a perpetual noon-day sun. It shows that life means well towards us; that every experience is but the chipping of the Sculptor's chisel in

creating perfect form out of chaos.

We are often told that sorrow is a trial of faith, but worldly joy is a more subtle trial. When things smoothly, keenness is apt to slide into forgetfulness of our entire dependence upon the Father. Tribulation keeps us up to concert pitch, because we have to choose between two extreme forces. The seeker of the great joy expects sorrow in a certain proportion, for until the spiritual vision is developed sorrow is an unestimated hostile force. In spiritual growth the world, en masse, is just a puling babe, and the spiritual senses, like the physical, must suffer many bumps before they are fit for service. But to chuckle like a good-natured child which falls on essaying its first sole promenade is excellent ointment. Nothing is fully appraised until its absence or opposite is appreciated, and when the desire to be worthy of this celestial joy dominates all others, every motion of life is towards the supplying of it.

Objective conditions, however auspicious, do not cause spiritual joy. Jesus declared that to suffer the greatest trial, that of being hated for His sake, gives enough energy to demonstrate the most exuberant happiness, because the agitation of the greatest lie increases the realization of the great truth, awakening to undeniable evidence a divine instinct deeply embedded within man's

Unlike mortal joy, that of the spirit is seemingly causeless. Says the singer of old, "Serve the Lord with gladness; come before his presence with singing." The Great Joy is to be saluted with joy. To approach God Joy must be the herald. This can only be possible if an element of God's nature be rooted in us. The fore, our thoughts of God which do not stimulate a sense of supreme joy are untrue. He desires for us perfect bliss, but to effect this, we must respond in like manner to Him. Man is made whole and in harmony with God by praising Him with the whole being, for thus the body pulsates rhythmically with the ever-new Breath of Life. "Whoso offereth praise glorifieth me." "Let all the people praise thee. Then shall the earth yield her increase; and God . . shall bless us."

The endless repetition of nature's cycle, rather than boring, increases the wonder of the observer, because the more one is familiar with her spectacle, the more mysterious appear her forces. Even more mysterious is spiritual joy, for, although God has performed many mighty works, He is even now planning greater ones for the faithful. Expectancy alone is sufficient to cause the spirit to "be glad and rejoice: for the Lord will

do great things.

Scientists are the most practical of materialists, but the higher intelligence exults in that all their discoveries ultimately verify the teaching of Jesus, Who bade us, "Fear not . . . for it is your Father's good pleasure to give you the kingdom," which is "righteousness, and peace, and joy in the Holy Ghost" Holy Breath, the true Creative Spirit and infallible guide to Truth, is the Perfect Inspirer. Where mundane eyes see cold, prosaic facts, the Light of the Spirit sheds a soft, golden warmth, animating the lifeless clay into a joyful thing of immeasurable possibilities.

To enter into the feast of the heavenly Bridegroom, one needs the garment of praise and a gift of joy. Many pilgrims are footsore, heart-sore and broken-spirited, wandering along by-ways and over trackless wastes in

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search of Home. It is a great temptation to give up, but the dauntless are comforted with the assurance that when the journey is finished the years which the locust has eaten are given back, for in the eternal kingdom no loss of time is appreciable, and the horrors of the way are not real enough to remember.

It is very beautiful to think about this exquisite, unanalyzable happiness, but not until it is experienced can there be fullness of joy. The possession of it and the desire to posses it are the test of the true Christian to whom Jesus is not a mere name, symbol or passionate avowal of a blind faith, but, in the words of Peter, "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

The doers of God's will through the Creative Word or Spirit are already within the guarded precincts of heaven. To ascertain that one treads on holy ground it is necessary to "confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead," for "no man can say that Jesus is the Lord, but by the Holy Ghost."

Led by the Spirit, life's melody is raised to higher octaves. New songs spring spontaneously from merry hearts. All fears are vanquished, all desires are at the point of realization, for against the fruits of the Spirit there is no law. The tangles and threads of life are rewoven into a robe of spotless white.

If Jesus is to us a living Presence, ours is the greatest rejoicing, for "it is the Spirit that beareth witness, because the Spirit is truth. "And that Presence is the more real when we have proved the assurance, spoken on the world's saddest day, "Your joy no man taketh from

you.'

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He who doeth well the little things,
Some day will mount with eagle's wings.

—Goethe.

"His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things."—Matt. xxiv, 23.

The Fatherhood of God.

By GRACE EVELYN BROWN.

THE Master Jesus said that we must become as little children to inherit the kingdom of heaven. Children are prone to faith, because they still have those "trailing clouds of glory" brought with them from the infinite from which they have so recently come. They have the faith which is truly deeper and more a reality than mere

intellectuality.

The simple faiths accept without question the Fatherhood of God as children accept it. To children and to simple men, God is a loving Father of infinite wisdom and protective care. It is only when men are very materialistic, or become scientific or learned in concrete knowledge, without the compensating abstract thought or spiritual discernment, that they become atheists. scientists and learned men are really profound, they realize that the wonderfully varied, complex and co-ordinating forms which fill the world, must result from the marvellous power of an infinitely wise, universal and cosmic intelligence. Atheism is a stage in mental progress, which is outgrown with a greater spiritual advancement. Thus the cycle completes itself; first there is simple faith, then denial, then faith combined with knowledge and perception takes the soul to the plane of true realization.

The realization of the Fatherhood of God comes about in two ways from within and from without. That which comes from within is the result of that indwelling spark of divinity, the true and immortal being, realizing itself and its identity with God. This unfoldment comes gradually and is the flower of evolution. The outer world develops the brain and the objective self, manifesting first in the concrete mind. The great without, the not-self, by its contrast with the self, educates man to perceive the difference between spirit and matter, the

changeless and the fleeting.

The materialistic scientist is not consistent in denying God any more than a man would be consistent in appreciating a work of art, yet denying that an artist produced it. The materialistic scientist is like a man finding a beautiful statue in a wood and accepting its marvellous structure as a "freak of nature," claiming that it "just happened." He is like a man who might find an auto-

mobile or an airplane in a desert, and affirming that it was merely the result of "natural law" working through matter, denying that an intelligent mind and a powerful thought and will brought it into being.

The beauty of the human form, the artistry of its perfect balance, line and proportion are so infinitely more marvellous than anything produced by any human power that we must recognize, in their perfect qualities, the manifestation of a Divine Mind. The efficiency of the human eye with its marvellous complexities, the uniting elements of the ear, the co-ordinating sense-organs, nerves and brain, the wonderfully varied utility of the hand, all evidence the work of a super-human scientist, powerful to evolve matter side by side with spirit.

If we accept the fact that a Divine Will and Power have placed us here in the world, given us these marvellously efficient and beautiful instruments for our use, these human bodies, placed us in a certain environment, with care from our earliest infancy, with parents, relatives, friends, then may we not go a step farther? May we not believe that the circumstances of our lives are also given us as wisely, and all for the supremely wise and beneficent purpose, from first to last, for our own special evolution and advancement, perfectly suited to just the circumstances in which we are placed at the present time?

At times of great danger or in the stress of circumstances, we realize this superhuman care, and appeal to it as Jesus did in the Garden of Gethsemane. At the time of a shipwreck or other disaster, this faith in the Fatherhood of God and His supreme power sweeps all doubt and atheistic tendencies before it, prayer becoming universal. What man has not at times of great sorrow or danger, felt himself impotent, powerless to avert a catastrophe, feeble in his desire to save a dying friend, and has sent forth his ardent appeal to the Power that he intuitively realizes is the source of his strength?

Thus "man's extremity becomes God's opportunity." How many persons have led material lives without thought of higher things, with no interest in that great, teeming, spiritual world, so near us, yet hidden by the density of the flesh, until a dear one has left their environment and gone there? Then the worldly ones become interested in the region behind the world of the senses, even as they must accept a Divine author of the universe.

As the years pass and experiences come and go, we become more and more conscious of a great purpose which is moulding our lives, and even fitting facts and outer conditions to our advancement, until we come to discern that we are really controlled by a larger purpose than that of which we are conscious. We cannot really positively predict what the next hour will find us doing. That which we planned turns to nothing, while that of which we never dreamed turns our lives into a new channel. Yet, in spite of these influences, we may choose our paths of ideal progression and circumstances will gradually make realities of our dreams, and entirely because of this superhuman Guidance taking us into paths that we could not have attained by our conscious minds alone.

The Guidance of a Divine Power in our lives is evidenced after the perspective of time has cast its lovely haze over our experiences, when we know that they were all for the best, that they were much wiser, more expedient, more conducive of lasting good than anything which we had planned. This must be either because a Power outside of ourselves planned the circumstances which turned our lives into new channels, or we ourselves, in our higher subjective natures, did so, in spite of the lower clamourings of our desires and ambitions. Probably both of these theories are true; that the higher self is in rapport with Divinity and in harmony with all divine plans for continual improvement and advancement.

Our finite minds are not wise enough to plan the future. We fondly imagine that we are doing the planning; but on a certain day we go to a certain place and meet a certain person and the tenor of our lives is changed forever. A simple and even trivial choice may lead to momentous results; while a momentous decision may prove to be a

triviality of no account whatever.

Understanding these laws of life renders us incapable of believing that we have received wrongs or slights from another. If a friend deserts us, we may know that it is because there is no further gain from the association. If we lose material possessions, it is because the next lesson in life is through different conditions. If we are the victims of disaster, we may know that there is something to be gained through the experience. God never forgets us. He is with us continually,

"Nearer to us than breathing Closer than hands and feet." We may go on our way supremely conscious that

"God's in his Heaven
All's right with the world."

All is well with every man, although this may not always seem to be true. Prone to judge merely the outer circumstances, we consider material blessings as the only gifts to be desired, while the spiritual ones are of the utmost importance. Out of the myriad of possible combinations of conditions which come to the millions of human beings on this planet, the ones best suited to each is his.

There is a story of a magic shrine where each mortal could leave his burden; but he must assume another. Each man enthusiastically took his burden there and dropped it; but when he was obliged to choose another, he learned that he would prefer to have his back again than to take up the burden of another, and reclaimed it. Our burdens are ours, because they belong to us, as do our joys. They are ours because we vibrate to them.

Therefore let the present and its conditions remain with the Father, and as His children, let us trust and take whatever comes in a spirit of tranquillity, with perfect faith in the gradual transmutation of evil into good. This is the true "casting of our burdens upon the Lord." It

brings "the peace that passeth understanding."

If our circumstances are not pleasing, the fault is ours. In order to change them we must change our ideals, and the outer will conform to the inner. If we make ourselves a part of this perfect faith, we shall know that the universe is orderly and its laws can always be depended upon to bring certain results; and that by co-operating with its hidden forces we may experience our ideals more and more.

The universe is God's ideal becoming perfect. Our worlds, epitomes of the greater one, are also becoming perfect. As a father needs the co-operation of his children to complete his plans and ideal, so the universal Father needs our co-operation. There cannot be a perfect universe while a part of it remains imperfect; so let us do all that we can to hasten the coming of that perfect future, when God's plans shall have developed into a perfect and unified whole.

Our concrete and objective minds can as little comprehend the wonders of our marvellous future as an insect crawling over a sheet of paper upon which is written a profoundly deep and beautiful thought, can understand its meaning. What can an insect travelling over the black hills and valleys of a phonograph record know of the music that these indentations can produce when placed under the magic of the needle guided by the intricate machinery? God has written his thoughts and purposes in the heart of nature. As we begin to comprehend them we cease to become the insect, and grow to the stature of man, able to read the message written upon the paper, to discern in the record the music in all of its beauty, glory and mysticism.

Our divinity has put a myriad possibilities into each of our souls. We are a part or child of God, and everything that He expresses, we can express. We inherit from the Father, our divine possibilities. What one has inherited, all have inherited. Thus one can become like any other. One can achieve what the mightiest have accomplished.

This is just where our own wills are free to work with the Will of God. By using our wills with the co-operation of good or God, we are able gradually to change the outer by means of the inner. This power is called by some, Epigenesis,* the most wonderful of human and Divine attributes; that which finally leads us to become all powerful centres of individual expression, for each other and for the gradually unfolding ideal of perfection in the Divine Mind.

Then at last shall the silent music of the spheres become audible, as a great symphony in which all beings take their chosen parts; expressing a perfect unity of Divine realization throughout its infinite span.

* This is a biological term, meaning the union of the male and female elements. Used as a Geologist uses the term it means originating on the surface or crust. Used Botanically it means growing on the surface of a part, as do fungi. Used spiritually, or esoterically, it probably means, bringing the inner to the outer, where they amalgamate and produce offspring. Thus the Inner and Divine become manifest in objective form. The Invisible becomes visible. The Word is incarnate and dwells among us.—(The Editor).

As the dawn heralds the rising sun, so unselfishness, purity, and righteousness precede the advent of the Lord.

—Ramakrishna.

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Book Review.

"HYMNS OF HEALTH AND GLADNESS." By HENRY New Words to Old Tunes. Published by the VICTOR MORGAN. Master Christian Publishing Co., 402, North Eye Street, Tacoma, Wash., U.S.A.

Our brother, Victor Morgan, has the fine gift of the apt word and the apt symbol in expressing his spiritual vision. There is a fineness in some of his poetical work, a rightness of word and phrase, the touching of truth to a very nicety, which makes one rejoice. At first one sometimes may get the impression of simplicity. But yet truth is simple, and the thing is, "does it express that truth?"! Perhaps we will see that it does express it, no less and no more. There is an economy of expression, which also is strength, an exactitude of phrase, an inevitableness of the right word in the right place. This have I found in our brother's writings when I have looked into them, no less in his verse than in his prose. Best to me is the manifest purpose behind; it is not to write great poetry: it is that urge of helpfulness which makes him desire to write winged words of truth. This is manifest in the little book before us. Old hymns take on new beauty through the fine translation of his pen. Let me quote two, for it wll be sufficiently illustrative. The first is entitled "Resignation."

> "I do not ask that I may see The distant years that are to be, Or that my eager hands may hold Treasures of silver or of gold.

Nor do I ask for vast estate That foolish men may call me great-How could I for such trifles pine When all the Father hath is mine?

I simply ask that I may be Content with what is given me, And simply trusting, ever wait, A child within its Father's gate.

Note the last two lines, and particularly the last one, and that word within, summing up the whole meaning. That last line is packed with divine thought.

The other is strong and direct and not less true. It is called

" The River of Life."

There is a river known of old, From which the prophets drew, A living stream that ever flows The whole creation through; The whole creation through.

And they who find this mystic stream Shall never thirst again. It flows from out the throne of God To all the sons of men, To all the sons of men.

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O life of God, Thy healing power, To all thy children free-Safe rests the soul that finds alone Its life and joy in Thee, Its life and joy in Thee.

"THE HAPPY STILLNESS." By ARMEL O'CONNOR. 2/- net.
"A SINGER IN PALESTINE." By ARMEL O'CONNOR. 2/- net.
Published by "Mary's Meadow Press," Ludlow, England.

I wish to introduce our readers to a sweet singer, and one of a gracious spiritual vision; beloved of his mother, as she is, too, of him; and, as I might say, she also is of us-the first of these books is dedicated to her-whom we know and love under the name of Jean Silverlock. She has lent me these two books, and I am taking advantage of her in reviewing them. She will be surprised, but I hope none the less pleased because of it. And my reason is that it is always good to pass a good thing on.

There is a place where we find unity, one with another; where creeds and isms drop away. They indeed represent our foothold, from where we stand, to take our long look. But the soul springs from that foothold, identifies itself in that look, in that vision, in that spiritual realization. In the upper room there is harmony. This is the place of which we speak; of prayer, and of true perception.

We therefore feel that we can join hands with the writer of these two little books, slender in bulk, but rich in quality. Not one thought but springs from a spirit devoted, and touched by the spiritual fire. The words are melodious, yet simple; the imagery too is simple, and not emphatic; yet do they suffice to clothe with a gracious clothing that quality which is essential to pure poetry.

Armel O'Connor is, we think, kindred to that fine writer of three centuries ago, George Herbert, and it is fitting that a verse of that sweet poet should introduce the first of these little books. We discern a certain spiritual affinity to one or two exquisite but little known poets of that same period, and we think also with the Quaker poet, Andrew Marvell; yet most of all with that great modern poetnot yet fully come to her own -Mrs. Meynell-who wrought her high vision so delicately, yet simply, and with the restraint of a great

There is a little verse called "Cave-dwellers," which we will quote first of all, as it epitomises, as in a rich meditation, the writer's

Three dwelt in a little cave The Baby was God made man, And all that He was, He gave.

Three dwelt in a little cave; And one of them, men to save, Had worked out a perfect plan.

Three dwelt in a little cave The Baby was God made man.

Incidentally Francis of Assisi said, "Brother Body is our cell, and our soul is the hermit who dwells therein." He also would assent to the conception of a trinity in that little cave. Here is a poem called "The Queen's Easter."

> I think she called upon His name, That first He came

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To her, when no one else was near; And spoke of everlasting cheer.

And she had known how He would die, And when, and why, So to her heart was no surprise— But a great welcome in her eyes.

A while He stayed with her—and then Came Magdalen, With speed a perfect gladness gives, And sobbed: "Mother, the Master lives!"

This beautiful poem speaks for itself, without comment; and this one, "Christ in Palestine," taken from the second of these books, though first in point of time, and of war-time origin.

Beloved, let me share Thy pain,
And count the world as dross—
The world of men who dare disdain
The treasures of Thy Cross.

I stand here in the dark, aloof, Full of my agony; But my beloved speaks reproof: "Lover, thou lov'st not Me."

"Look not on evil, see the good
That dwells in every soul.
Oh! then my life is understood,
When thou hast seen the whole.

"For this is the Almighty plan-I have My dwelling place Deep in the heart of every man, However hard or base.

"So find Me first, Who am within Thy heart, unknown, unpriced; Then seek in others, Me, not sin—Let Christ discover Christ."

Is it not beautifully written, and does it not meet the swift response of our highest thought and feeling?

"DREAM-AGAIN." By Isabel Fiske Conant. Published by Fowler Wright, Ltd., 240, High Holborn, London, W.C.1. Price 5/-net.

The writer of this excellent little volume of verse is, we think, no mere verse writer, but has a touch of the real poetic fire. We think, therefore, that this little book is introductory to bigger work from her pen. The following pieces will indicate something of the quality of the whole.

"The terraced town of Revencore,
So dear to memory,
Steps down to its white strip of shore,
Its iridescent sea,
On stairs worn hollow by tiny hoofs,

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And children's running feet, Beneath steep-slanting, red-tiled roofs, Whose eaves with vines are sweet.

Dear, long-remembered Revencore,
Brief island in life's main,
I shall not see you evermore,
In earthly sun or rain,
But on the way to Paradise,
Time shall restore you then:
I shall delay beneath your skies
Awhile, and dream again."

The second that we quote is from a piece called "Returned."

"Since you are back in the city,
Though I have not seen you yet,
The slender spire is a song on fire,
And the streets surge without fret,
And the young spring stands with white, wet hands
Dripping with violets."

The sonnets also are unusually good; and, we think, from an artistic standpoint, finely rounded.

"VERS VARIES." By John B. Seton Peacey. Price 2/- net. Published by Fowler Wright, Ltd., 240, High Holborn, London, W.C.1.

The following little verse, called "Unrest," is illustrative of this very slender, but pleasant wee volume.

"To me the roses sang their songs angelical;
To me the winds whispered their tales most magical;
But thou, O my Beloved, wast silent, and most beautiful.

Gladly the night hung her cloak around me, Out came the stars and weeping found me, For Thou, O my Beloved, wast silent, as I found Thee."

"THE CLEAN LIFE for Body, Scul, and Spirit." A Pamphlet for the New Era, by Hector Waylen. Price 6d. Printed by Fox, Jones & Co., Kemp Hall Press, High Street, Oxford, England. General Booth was once asked by a reporter if the Christian

General Booth was once asked by a reporter if the Christian religion was not yet played out. He replied that it had yet to be "played in." "As a world-pelicy," the writer adds, "Christianity has never yet been tried. Its eternal truths await application in daily life. The new age is still in its birth-pangs, and the Lord's people are to be found, not united in any one outward church, but here and there, within and without the recognised sheepfolds. . . . At such a time as the present when churches are decadent, and new spiritual forces are coming into human life, it is peculiarly important to all who have found 'the pearl of great price' that they look to the Lord alone for spiritual guidance, and not to effete organisations; and that they keep clear from all that dulls and hinders the inner life of the spirit, as well as the more obvious snares and bondage of the world."

This is the fine "last-word" to this little work, which we can very heartily recommend, for the quite excellent, spiritually searching, and comprehensive survey that it makes. It is well written, it

is practical, and it is pointed. It deals with the clean life from every point of view, and is eminently reasonable. The tobacco habit is touched upon, also the alcohol question; also the food problem, human and domestic conditions and relationships; also concerning war and its prohibition. Touching upon the latter let us quote one

"When a sufficient number of people are fully convinced that war is an evil thing, incapable of being justified from a spiritual point of view, and live themselves, as George Fox did, 'in the virtue of that life and power that took away the occasion of all wars,' then nations, so-minded, may have peace within and without, for when a man or a nation does rightly in the sight of God, 'He makes even his enemies to be at peace with him'." We believe, from our own

experience, that this is the true and ultimate answer.

The writer then deals with the religion of Jesus, and the way of the Cross; the part-service of the "psychological wave" of the last decade; yet, the necessity, still, for the word of God—this in the end the great restorative unto the elimination of disease, and the revival of spiritual healing; and lastly concerning the "coming" which is "the Presence of the Son of Man." May we quote this fine illuminative passage as to the meaning of the "Son of Man." It was "the title by which the Son of God was pleased to be known because it meant the pure human soul as God designed it to be, free of all limitations of class, rank, nationality or race. And as man, when he reflects the love and wisdom of God, is an image of God, it also stands for DivineTruth itself, and thus for the Lord Himself."

Altogether it is a finely comprehensive exposition of that word of Scripture, "Who shall ascend into the Hill of the Lord, and who shall stand in His holy Place; even he that hath clean hands and a

pure heart."

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"THE GREATER WORKS." A Handbook of Divine Healing. By Elsie Mary Gordon. Published by Lund, Humphries & Co., Ltd., for "The Order of the Cross," 10, De Vere Gardens, Kensing-

ton, London, W.8.

The price of this little book is not given, but it is very likely about 2/6 or 3/- net, for it is nicely bound and printed, and contains a Chart for Diagnosis in Treatment. The book emanates from a lovely little group of people, who form (under the inspirational leadership of Rev. J. Todd Ferrier) "The Order of the Cross," and pursue a very helpful work, even as the name well denotes. There is a sweet and clean feel about it all, and that is so also with this little book, which comes with the blessing of their leader, who writes that "this little Brochure sets forth in language helpful to all, the Teaching associated with the Order of the Cross in respect to the Divine Science of Healing. It is sent out in the Sacred Name of the Great Love, in the assurance that many will find blessing," and he ends thus:

"O Love Divine! Thou healest all who truly find Thee.

O Radiant Presence! Thy Wisdom is ever sure and beautiful,

and thy ways drop richness and Blessing.

O Glorious Mystery of Life! Thou art within each one, and each life should be perfect in Thee.

Unto this end we would pray Thee to bless this little

Child of Love, that its message may prove a ministrant from Thee."

So his word ends in a note of rapture and praise, even as his teaching tends to rapture of belief in God. The teaching of the Order of the Cross stresses, we believe.

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cleanness of heart, and cleanness of body, as it is realized to be the vehicle of a more wonderful life. Therefore, associated with the aspiration of the spirit, is inculcated the necessity of a pure vege-

tarian diet.

The chapters of this little book are as follows: "What is Spiritual Healing?", "Are you ill?", "Have You a Sense of Guilt?", "Are You in Sorrow?", "Are You Poor?", "Can Others be Helped?", and "Would You Become a Healer?" The writer endeavours very simply and very earnestly to answer each of these questions. In the writer's cutlook all nature gathers unto one great kinship—the flowers, the animals and every living thing are our brothers and our sisters—souls younger "in the scale of evolution, who were drawn down by the great descent into Planetary conditions which they were not strong enough to resist; and shall they not share also in the redemption and return?" For the creatures, she writes, "respond most wonderfully to healing," and man, she states, though not in these words, is to convey that healing-and this will imply also a great planetary Healing, "affecting the Seasons, the Climate, the Elements, until the Planet herself is restored to her former Beauty, and all her planes reflect once again the Glory of the Lord" -when all destructive things must pass away. So this great day begins with man's recognition of kinship with all that lives. "If we would know perfect health," and the greatest joy, "our love must be even as the Divine—all inclusive, descending in its ministry unto the creatures" and beyond, thus "bringing deliverance to the captives." The flowers, she writes, are the most sensitive to Love, "for of all the Kingdoms of this world, the Vegetable Kingdom is the least fallen. Are not the Beauty and Fragrance of a Rose a relic of Olden Times and a promise of what is yet to be?" That is a

"How glorious then it is to know that the Love of the Father-Mother includes all His creation; and that as man loves divinely, so will his love once again be not only glorious in its majesty and power, but it will be manifested in beautiful compassion to all the

children of His household."

To ask oneself the question " For what purpose and ministry was this body given to me by the Father-Mother?" "And to find the true answer is surely worth while? To bestow such care upon the vehicles is no waste of time. Waste of time lies rather in that restless ctivity which originates in the Personal Mind, and which merely perpetuates and increases the discordant vibrations and material conditions of a fallen world."

"The body finds its true nourishment in the elements found in a diffuse form of consciousness in the Vegetable Kingdom, and in that Kingdom all that is necessary for food, and even for medicine,

is provided in abundance and with infinite variety."

"To learn to rest truly; to repose in the consciousness of the Great Peace; to be environed by Beauty and Harmony; to have times set apart for the enrichment of the Life amid helpful conditions when the Soul may enter the Silence and commune with the Great Love in the Sanctuary of its Being, such will surely restore the Vision and give increased vitality to be manifested in such forms of intward activity as shall best help the world and enable all Souls to live truly."

"FEAR AND WORRY": Their Prevention and Cure, EUSTACE MILES, M.A. Milestone No. V. Price 6d. On sale at the Eustace Miles Restaurant, 40, Chandos Street, Charing Cross,

London, W.C.2.

When once we overcome fear and worry we are on the high road to happiness, and have made a good step forward in the way of true success. Every word that can strengthen our defences against the onset of these two doughty adversaries is to be welcomed-but more, that which enables us to carry the offensive into the enemies' country.

This little booklet before us makes an excellent milestone, and

we welcome it for its practical helpful nature.

The writer first touches briefly on his own personal experiences; then he gives a few examples of fear in daily life, the use and misuse of fear; its use as indicative of danger; but its abuse through that feeling over-riding itself, and becoming cowardice. He endeavours to dissect its real nature, by noting that which stands in contrast. Thus he comes to the causes, and then to the cures. Lastly, he deals with worry, showing its nearness to, yet how it differs from fear, for worry always involves fear, in certain ways. He advises some very sensible physical methods, certain exercises of posture and breathing; and the cleansing of the blood, right diet and relaxing.

He ends with a pointed word touching the eleventh command-ment, which might well be, "Do not worry, and do not be afraid." "As Dr. Salecby says, both Buddhism and Christianity are really

anti-werry religions.

"THE INSPIRED WAY." A Monthly Messenger of Truth. Edited by Anna W. Mills, 4121, Wilshire Boulevard, Los Angeles, California, U.S.A. 10 cents a copy; \$1.00 a year. March, 1929.

"Wisdom's ways are ways of pleasantness, and all her paths are peace." This is the motto on the cover, and it well befits this wise and peace-breathing little magazine. We wish it great success. There is plenty of room for it, and there are many to whom its message should carry home. It is quite a small magazine, but the quality is of the best, and a good thing in small compass is often greatly to be desired. Apart from the quotations, one of which is a fine meditation from Dr. Porter Mills, the articles come from the pen of the editor herself.

Personally I was much attracted by the first article of invitation to her readers-invitation to Truth itself, invitation to the recognition of our divine inheritance, invitation in the name of the Divine and Holy One within; and, shall I say, its pressing in to central

real things. "There is The Inspired Way of life and living, which God intended we should know and walk in. Let every word that we speak be an inspired word; a word of praise, one of thanksgiving for that which we would like to see brought into expression; one that will reach the Divine ear, which can hear no word of fear or doubt, nor of condemnation. With these true words ascending to the Most High we can gain His Ear, and uniting with the Eternal form a cable over which will be transmitted to us words of Wisdom, Health and Love, words and touch of healing, of protection, and of bounty that will deliver us from evil, and bring us day by day cur Daily Bread, so that our lives will be transformed from darkness to light, in spirit, soul, mind and body -Here, Now, To-day."

"It is not necessary that we wander longer in a wilderness of

uncertainties of tribulation, nor of disappointment and disease of body and mind as though cast out from the Father's Presence."

Other articles are "Intuition," "The Children," which is par-

ticularly good, and "God is Working in us."

Free Literature Fund.

"Every gift, even though it is small, is valuable if you give it with a kind intention."—PHILEMON.

We gratefully acknowledge the receipt of the following donations to the above fund:—

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HELPED BY FREE LITERATURE.

May 8th, 1929.

DEAR SIR,

It is with great pleasure I renew my subscription for the beautiful little magazine and enclose . . . the remainder to go towards Free Literature Fund, as it was through that that I came to know and read all the books written by Mr. Hamblin, and it brought me comfort and happiness. I should be so glad to have free literature sent to the enclosed names, as they are becoming interested in the Science of Thought through lending them my books.

Yours truly.

Magazine Fund.

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The more profoundly we penetrate the laws on which the universe is founded and sustained, the more do we behold the glory of the Lord.

>>>00×

-St. Basil.

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Health and Healing.

By THE EDITOR.

Man is perfect as imaged in the Divine Imagination.

ALL imperfection is due to a falling away from the Divine idea, which is perfect, whole, complete. God's idea concerning man is perfect wholeness. It is impossible for God to image anything in His Imagination other than the perfect man. This is spoken of as the Archetypal man, the ideal one and only begotten of the ONE. Jesus Christ was the expression or manifestation on this earth plane of Archetypal Man, or the Word made flesh. But He also came to be the first-born of many brethren. He has become the elder brother of all who follow Him.

Now, I am aware, that this perfection refers primarily to a spiritual birth and growth, "for if that Word be not born in me, of what avail is it." It refers primarily to a perfect character, a perfect will, and a perfect capacity to love, even as the Heavenly One loves, like the sun rising on the evil and the good, or the rain falling on the just and the unjust: that is, to love those who injure us just the same as those who help us.

But I think that this perfection, as imaged in the Divine Imagination, refers not only to character, but also to the physical life. The Divine intention is that we should be whole in body as well as in mind. Our failure to manifest this state of wholeness is the measure of our falling short of the Divine Ideal. Also, it may be that we are passing through a difficult transition stage of change and transmutation, from which we shall emerge new creatures in a physical sense, capable of partaking more of the universal consciousness such as the Immortals enjoy. We shall then be possessed of a less gross and less dense body, more ethereal and more under the command of the Indwelling Spirit. Great things are before us, but the transition stage may be somewhat difficult. In any case the trend is always upwards and Heavenwards. If we continue in this way we shall be brought triumphantly through to a new state of life altogether, in which we shall manifest, physically, the perfect wholeness of the Divine Idea, and other and more wonderful things also.

Divine Care.

By THE EDITOR.

My life is perfect as imaged in the Divine Imagination.

OUR life is perfect as it is imaged in the Creative Imagination of God. Its imperfection, as we know it, is due to the fact that we are in a state of partial separation: we are not in accord or in perfect harmony with the Divine

idea concerning us.

There is a stream of life, and this is perfect. If we keep in this stream of perfect order then all is well; but, if we get out of it, every kind of disharmony may arise. In some respects it is like driving along a crowded highway. If we drive correctly and obey the rules of the road we experience no difficulty. But if we wander to the wrong side, or try to overtake other vehicles on blind curves, or carelessly allow our car to run off the road, then we may meet with unpleasant experiences. It is much the same with life. If we keep in the stream of perfect correspondence with the Divine Will, and if we observe the rules of the great game of life, we progress harmoniously. If, however, we disregard the rules, or, if we "run off the road," then we meet with experiences that are the reverse of pleasant. These experiences, however, are for our good. If we are wise enough to acknowledge the fact, we find that they are all designed to send us back to the only stream that can lead us to our highest good.

It is the Divine desire that our life should be harmonious and blessed. God wants us to live a perfect life, and for our life to be perfect. We can live this perfect life only as we follow "the Current that knows the way." We have to be willing to be led by the Spirit, no matter where He may lead. It sounds easy, but it is not so, at first. Strange though it be, it is not easy to trust the God who loves us more than we love ourselves, and more than we love the most precious of human relations. Strange though it be, it is not easy to trust the One who is more faithful and trustworthy than the finest human character we have ever known. We feel that we must remain at the helm of our frail craft. We dare not trust the benign Power of this Current that knows the way.

But, in course of time, we learn to trust, to let go, to surrender all to the "Love that wilt not let me go."

THE SCIENCE OF THOUGHT REVIEW.

CHICHESTER, ENGLAND

Dear Editor.

Having been helped by the contents of *The Science of Thought* Review I am anxious that others should benefit also. Will you therefore send it for one year to

Name and Address of	• • • • • • • • • • • • • • • • • • • •	
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Whatever amount is sent, small or large, will be accepted. We rely entirely on the Spirit expressed through the generosity of our readers to meet our expenses. Freely we have received: freely give."

April 27th, 1929.

DEAR MR. HAMBLIN.

Please find 10/-, my first very free-will offering for your blessed

Course and so very much enjoyed.

My life has been entirely changed since I took up your teaching, and life means a beautiful adventure. Twice a day I follow your teaching and enter the Silence and come out at peace with all the world.

I can only say may God bless you always. I hope to send my

next offering in May.

Yours gratefully, D. W. B. 1171.

April 27th, 1929.

DEAR MR. HAMBLIN,

I would like to take this opportunity of thanking you for your teaching and lessons and all that it has done for me. There is one thing that I am sure of and that is, that it came into my life in direct answer to prayer. Only myself and God knew what a terrible state of mind I was in and I really did pray for help as I had never done before, and when I was at my worst I came across one of your books advertised in John o' London, and sent for it and with it some free literature, and this was the beginning of a great change. I am wonderfully better in every way. My husband and daughter are continually remarking about it. I just feel that I want to thank God continually for all his blessings, and by doing this and loving my dear ones better and those I come into contact with makes a wonderful difference. I can see quite clearly now that I brought a great deal if not all this suffering on through not being thankful; of course, I didn't think so at the time and I never thought that I could ever thank God for the terrible experiences, but I can and do. I am so glad to be having the letters: have just received the second one. Sorry to be late in acknowledging same.

really don't know how to thank you sufficiently, dear Mr.

Hamblin, but please take the will for the deed.

Yours very gratefully, B. W. R. 1739.

May 2nd, 1929.

DEAR MR. HAMBLIN,

Enclosed you will find a cheque for £5, a small thank offering Enclosed you will find a cheque for £5, a small thank offering from me and my sister for the help we are daily receiving through your teaching. We are trying to learn it and live it, and we find that the more faithful we are in following it—the happier and healthier we are and the more interesting and worth-while life becomes. The 2nd Course Lessons have been especially helpful in making clear the teaching of Jesus Christ. We feel you are doing a great work, and we know you have success in the truest and highest sense.

With our very kind regards and good wishes to you.

Yours sincerely, D. M. G. 280.

P.S.—Use my letter as you wish to.

HELPED BY THE REVIEW.

May 6th, 1929.

DEAR SIR. In reply to your letter I must first apologize for the delay in sending my subscription for the Science of Thought Review. I am most truly sorry for the lapse, particularly as I have been intending to write ever since I received the last issue. I wanted to say how very, very helpful that last issue was to me when I had been going through a time of severe strain, trial, indecision and stress. I was too busy to write a long letter at the time, and so put off writing each day until I could find time to express a little more fully what I felt. Had my faith been stronger the help and advice was there, and I need not have been perplexed. However, I acted on the advice and suggestion which was just exactly what I needed at the time. It is so wonderful and at first seems too good to be true that we can be so guided and helped through these difficult times.

I am enclosing P.O. for 14/6—that will be the 4/6 for the Review, and the extra 10/- as a thank offering for so many blessings received in a most difficult and trying period in my life. I hope to

send more later on.

Thank you very much indeed for sending me the last copy of the Review. I would not be without it now for anything.

With grateful thanks,

Yours very sincerely, D. M. G. 858.

April 14th, 1929.

HELPED BY FREE LITERATURE.

DEAR MR. HAMBLIN,

Please find enclosed a tiny contribution to your Free Literature Fund, and will you be so very kind as to send some to an "Unknown" whose case came under my notice only yesterday. With all my soul I long to share with her the good things you have given to us. In my own experience though longing and yearning after God since before I was three years old (my first conscious memory was of crying in despair because I did not know where or how to find Him, a few months before my third birthday) never have I received the definite help and instruction which you have given to us in your Lessons and Literature, and whenever I want to help a seeking or unhappy soul, I post, or ask you to do so, something of yours. How to be grateful enough to the "Unknown" who sent my husband's name and address to you, I do not know except by passing on the blessing. I look upon the Lessons as daily food; they have been my constant joy—not one minute has palled. Oh how long this dull scholar has been learning life's lessons, and through ignorance every day has been such a hard difficult battle-determined always to know God, yet missing the way, and suffering anguish most of the time-67 years! Now, the world and life seem opening out into Joy and Peace. Never till recently have I been able to do more than keep a cheerful exterior. Oh the misery of living under a cloak. We now have the Second Series and find such expansion and comfort in them. I have so often longed and prayed to be brought out into a "wide place." Thank you so tre-mendously for showing us the way. When a small child, in the hope of conciliating the unknown God I read through the Bible, found no comfort, and set out again for the second time, only to fling down the book at Micah in despair, the one and only words that impressed and comforted at all were "Elessed are they which do hunger and thirst after righteousness for they shall be filled." I knew I came in there and determined never to leave go till I found what I wanted. But oh if I could only save some others from the decades of unhappiness and unfulfilment which have been mine.

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Yours ever gratefully.



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EASTBOURNE SCIENCE OF THOUGHT GENTRE.—Circle meets every Tuesday 8.15 p.m. at The Astolat Tea Rooms, 27. Cornfield Road. All interested will be heartily welcome. Enquiries should be addressed to The Secretary, at the above address.

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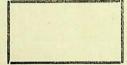
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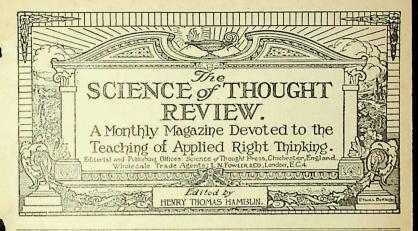
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Editor's Monthly Notes.

KEEPING UP WITH LIFE.

LIFE sets a pace of progress with which we must keep up. It is only by keeping abreast of life that we can enjoy

freedom and peace of mind.

But first of all, what do I mean by "life"? For the purpose of this article I mean the stream of life which bears us along to certain experiences. The true success of our brief journey here depends upon how we meet life's experiences. Life sets the pace. It demands of us progress, growth, adaptability, willingness to learn lessons, to advance spiritually, mentally, morally, and in service and powers of expression. Life demands that to-day we must be better men in all respects than yesterday; and, in the future will demand of us a higher standard than we have reached to-day. It demands of us greater faith, greater willingness to be disciplined, a greater desire to serve; and, through service, to rise to higher and better things.

Life sets the pace. If we respond, we are like an efficient business man with a clear desk. The higher we go in business efficiency the clearer we find the desk of the head executive. Because his mind is clear, he has a clear desk. Conversely, because he has a clear desk he has a clear mind. He is not confused or flurried, but can

attend to each problem in an efficient and thorough manner, immediately it arises. Contrast with this the inefficient business man. His office is in confusion, his desk Arrears of work are piled on every hand. in disorder. While he attempts to deal with one thing he is worried and flurried by other things, which need doing just as much, or even more. His desk is not clear, because his mind is not clear; and conversely because his desk is not clear his mind is not clear, therefore he cannot deal with his problems in a clear-headed manner. The first man has time to think, has liberty, and is "on top of his job," because he has kept pace with the demands of his business life, with its ever-increasing call for greater vision. decision, faith, energy, and prompt action. The second man has no time to think, has no liberty or freedom, and is overwhelmed by his work, either because he has not yet mastered his problem, or because he has not answered life's demand for greater efficiency, greater promptness of action, and greater willingness to undertake, without hesitation, more difficult tasks, and to shoulder greater burdens. In other words, the first man is at the top, enjoying liberty and freedom, because he has gone forward, while the second man is floundering in a mess of worry and disorder, either because he has hung back, or because he has not yet won through.

It is the same with life, in all its departments. Business life, home life, social life, spiritual life are all one. They are not separate things, they are merely facets of the same thing. In all departments of life we meet experiences, all of which are educative. In all its aspects and phases life sets the pace, and we have to keep abreast of it if ever we are to win through, if ever we are to enjoy freedom, and be "top of life" and of our "job."

LIFE A STREAM.

Life is a stream that bears us forward to our highest good—if we will only co-operate with it, and keep pace with it. It is harmonious if we do keep up with it; it is the reverse of this if we lag behind. The greatest disharmony is produced by those who rebel against life, for "it is hard to kick against the pricks," as Saul of Tarsus found. But it is almost as bad to lag behind. It is terrible to be submerged by life's experiences. It is so splendid to be on top. And yet, to use an old saying, "there is plenty of room at the top." This is true because so few

of us are prepared to pay the price. It is a commonplace that the highest business executive positions are very difficult to fill. It is the same in all departments of life; it is seldom that anyone rises to the heights to which life is calling him.

The top can be reached only through meeting all life's experiences in the right way, boldly and bravely, and with faith and vision, first in small things, and then in the larger and more responsible offices. "Thou hast been faithful over a few things, I will make thee ruler over many things."

We are not all called to fill high executive positions. Most people do their best work while being led or directed by others. But to all of us comes the call to more faithful service, to ever-increasing fruitfulness of life, to acts of greater faith and daring, to more sustained effort and progress all along the line. Life sets the pace, and for our own peace of mind and satisfaction of soul, if for no other reason, we must keep up with life, we must keep abreast of life's experiences, we must cooperate with the motive of life, we must accept its challenge. Life supplies the pattern, the matrix, the mould, and it is our glorious privilege to fill it. It is we who have to be adapted and conformed to life. Life does not have to be altered to suit our individual whims and idiosyncrasies, but we must be conformed to life. Because of this Jesus said: "My meat is to do the will of Him that sent me," and also: "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Life's demands are but "the will of Him that sent me." If we do this will, that is if we accept the challenge of life and co-operate with life's experiences. and if we keep pace with the demands of life, we are likened by Christ to a wise man who built his house upon a rock.

LIFE A SPIRITUAL EXPERIENCE.

Life, in all its phases, is a spiritual experience. Life is not what it seems: it is governed by invisible forces: it is controlled by unknown laws. We are not really governed or limited by material conditions, it only appears that such is the case. If we think that we cannot advance in life, or rise above limiting conditions, we are certainly not thinking in harmony with Truth. Because of thinking in

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this way we make it impossible for us to rise. Thus are we self-limited—we are kept down by our own wrong thought and lack of faith. Again, if we do not prepare ourselves for a rise and for greater service and responsibility, then we cannot rise, we cannot accept or make use of the opportunities which life offers us, or even presses upon us.

The truth of the matter is that we must grow and progress in ourselves. If we do this, then, sooner or later, we become too big for our present position. When this is the case life opens up avenues of greater service. Life is progressive, and we must keep up with it by being ourselves progressive also. If we are progressive, thus keeping pace with life, we find that more opportunities are pressed upon us than we can accept. But there is no room for sloth, no time for lazy ease, or for resting on our oars. Always must we be pushing back the boundaries of our mind, so as to admit larger ideas. Always must we industriously develop our genius and talent, and bring fresh powers into manifestation.

MORAL STABILITY.

Side by side with this development in the practical affairs of life there must proceed a corresponding development of moral character. Indeed, the rise in the practical affairs of life must be an outward expression of this increasing development of moral character and power. There is no true success apart from this, no satisfaction. no happiness, nothing worthy of achievement. It needs much more moral worth and a far more stable character to fill a high position, than it does to fill a lowly one. This is why so few people can stand success. It appears to demoralize them and spoil them, simply because their true moral worth, or lack of it, is revealed. Many of us, perhaps, are praying for success and to be raised into more harmonious conditions, or to occupy a higher and more responsible position, yet, if our prayer were answered, we would succumb to the perils and temptations that our new experience would bring. We would be far more profitably employed if we were to pray for that moral worth and steadfastness of mind and character upon which a true and lasting success can alone be built. This brings us back again to the teaching of Jesus as to seeking first the Kingdom, and building upon a rock.

LAW IS UNIVERSAL.

I said just now that we are not limited by material conditions, but that as soon as we grow too big, capable and efficient for our present position, greater opportunities come to us, through the operation of universal law. Therefore, no one is shut in, and all can rise if they will, for life is for ever going forward to better things, and desires to carry us with it. The same law applies to our search for Truth. It is silly of us to complain that Truth is not revealed to us, to the degree that it is revealed to others. Truth is revealed to us as soon as we are ready to bear it. If more Truth were revealed to us than we are prepared for it would destroy us. As soon as we are ready, however, another modicum of Truth is revealed to us, neither one second too soon, nor one moment too late. Progress and the laws governing progress are the same on all planes: we go forward as soon as we are ready, but not before. The essential thing is for us to answer the call and be ready for the opportunities which come to us

The great goal of life is to find God. This does not mean that we are to give up our business or our work or profession and live the life of a recluse. If we do do so we find ourselves no nearer God. In the past we may have tried to run away from life's experiences, saving: "Oh that I had wings like a dove! for then I would fly away, and be at rest," only to find that this only made matters worse. We can never run away from life. No matter where we go, experiences follow us and meet us again and again, becoming all the time more intense and difficult, while we, through our cowardice, become weaker and less capable of meeting them. We can never find God if we "funk" life. God can only be found through overcoming all life's experiences, no matter whether they be family, social, or of a business character. We have to overcome ourselves, our weaknesses, our temptations, our difficulties in home, workshop, farm, business, profession or whatever our calling may be. It is in this training that we are prepared to meet God. It is only "new creatures" who can find God. The natural man cannot do so, for to do so would destroy him. We have to become new characters, and also of a new substance. The lower has to be raised to the higher; the mortal transmuted into the immortal (or clothed upon as St. Paul describes it); the old man has to be broken down by degrees, and the new man after the pattern of Jesus Christ built up in his place. Blessed are the pure in heart, for they shall see God."

THE MYSTERY OF INWARD GROWTH.

Our life resembles the growth of a plant. "For the kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field: which is indeed the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." First the seed is sown in our heart, then the tiny plant appears, which later grows into a tree; but only if we cooperate with life and all its experience; or, in other words, co-operate with God's plan in us, and His will concerning us, for only in this way can we be led to our highest good, and make progress in the true life of the soul.

The same laws are operative on all planes. The law of growth of the Eternal Word in the soul is the same as the law of growth which operates in physical man, animal, plant and tree. We have to grow in all directions—spiritual, moral, mental, physical—if ever we are to reach the stature of the perfect man. "We all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature

of the fulness of Christ.'

We dare not emulate Peter Pan in actual experience. Life calls us to expansion and progress. It does not mean us to remain in a rut. If we attempt to stay in a rut, the experiences of life become of such a character as to throw us out of it, by force, so to speak. If we fall into the sleep of spiritual death we must not be surprised if the awakening is of a violent and painful character. Many of us thank God for events which were of so painful a character that they aroused us from our lethargy, and compelled us, through suffering and anguish, to keep step with life, and accept the call to climb to higher things.

NOT VICTIMS OF AN UNKIND FATE.

We are not victims of an evil fate, but heirs to a glorious inheritance, for which we are being prepared. We are in training to become sons of God, that is, gods ruling over many things. Startling, but true, for the Scriptures tell us no less. For we have been made a little lower than the Elohim, but even now are we the sons of God, and if sons, then heirs, heirs of God, and joint heirs with Jesus Christ.

With such a glorious goal in view shall we become faint-hearted, when only partly through our school days?

Nay, rather, let us rise even now in thought, aspiration, vision and realisation, to the glorious office for which we

are destined, and to which we are called.

We are not victims of evil happenings, but heirs to an endless and glorious life. We need no longer live an aimless and hopeless existence, for we possess the power and wisdom by which we can rise victorious over every difficulty, and thus get on top of life, master of our weaknesses, emancipated from our lusts and proneness to sin, and say with St. Paul, I can do all things through Christ which strengtheneth me. For Christ is in us and is the hope of our glory,

Christ being formed in us makes all things possible. What the natural man cannot do, the Christ in us can victoriously accomplish. It is the Eternal Word being born in us which makes us sons of God and joint heirs with Him Who came to be the first born of many brethren. Christ came to open up the way to immortality—that is, that we might, each one of us become one of the Im-

mortals.

THE SECRET OF VICTORY.

But is there no secret source of power and wisdom by which we can keep pace with life's demands? Yes, there is, and this, of course, is prayer. If we spend part of our time each day in contemplating some high ideal, then gradually we are changed into the likeness of that ideal. If we make Christ our ideal of contemplation, then we become transformed into His likeness. If we make contact with God and the Eternal then we become clothed with changeless immortality, a spiritual or celestial body that is indestructible, and receive a crown of life which fadeth not away. "What are these which are arrayed in white robes? These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." Those clad in white robes are angels of a higher order. The whiter and more dazzling their robes the higher the order in which they stand.

Following Christ and bringing all our thoughts and emotions into captivity to Him is a greater thing than we yet understand. Now do we receive only faint flashes of the wonder and glory of it. But it all finds its origin in the times each day in which we make contact with the Real and Eternal, through retiring to the Secret Place where Truth abides in fulness; and in the faithful discharge of prosaic duties, and the meeting of all life's ex-

periences in a spirit of co-operation. To find God in the Secret Place is equally as important as finding God in every circumstance, Love behind every experience, and Christ in every fellow creature. Every time that we turn to God, making contact with the Eternal and Unchanging. part of our mortality is shed from us, while we receive an influx of the Divine Life which never dies. It is this influx of Divine Life and Power that works mightily within us, breaking down the old man, destroying the old nature, and building up the New Man and the New Nature after the pattern of Jesus Christ. Every time that we meet a trying situation with faith, courage, vision and endurance, every time that we meet hatred with love, every time that we co-operate willingly with life's experiences, determined to pass through them victoriously instead of avoiding them, we make progress in the life eternal, we shed our mortality and are built up correspondingly in immortality.

"For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God,

they are the sons of God.'

MONTHLY NOTICES.

THE FELLOWSHIP OF ST. GEORGE.

Some papers and cards have been sent to me with reference to the above Fellowship from Mr. Frank Melville, Exhall Vicarage, Coventry, who is the originator of it. The object of the Fellowship is to destroy or subdue the habit of scandal and unkind speaking one of another, and to foster the spirit of kindliness amongst all. The rules are of the simplest, but if they are faithfully followed, by all members, scandal-mongering and backbiting and strife in religious and other circles will be greatly lessened. All who are interested should write direct to the founder at the address already given. Friends should enclose a stamped addressed envelope and 2d. in stamps.

MR. GRIER'S VISIT.

MEETINGS AT PORTSMOUTH.

It has been arranged to hold two meetings at Portsmouth on Thursday, July 11th. The first will be a conference open to all readers of this Magazine and present and past students, held at the Y.M.C.A. United Services Institute,

MONTHLY NOTICES.

High Street, Portsmouth, where a large room has most kindly and generously been placed at our disposal. The meeting is timed to commence at 3.30, and afterwards those who are staying can have tea without leaving the building. In the evening there will be a more general meeting to commence at 7.30. This will be open to readers of this Magazine and present and past students, and also to their friends, but it will not be announced to the public. This also will be held at the Y.M.C.A. Institute. The Editor will take the chair at both meetings, and Mr. Grier, of course, will be the speaker, although the Chairman does not bind himself down not to say something, also.

THE INTERNATIONAL NEW THOUGHT ALLIANCE.

British Section.

ANNUAL CONGRESS.

THE annual Congress of the above association will be held at 93, Mortimer Street, London, W.1., on July 13th, 14th, 15th, 16th and 17th. Programmes are now ready and can be obtained, price 32d., post free, from the Hon. Secretary, I.N.T.A., 93, Mortimer Street, London, W.I. It is quite impossible for space to be found in this Magazine for the very full programme which has been arranged, in fact, we cannot even give a list of the many speakers who will be present, but amongst them are to be found some names which will doubtless interest our readers. First of all there is the Rev. Albert C. Grier of New York, and the Rev. John Maillard, Warden of the Divine Healing Fellowship, London; Mr. W. G. Hooper, F.R.A.S., Mr. George Corbett of Nottingham, and Mr. Richard Whitwell, whose writings are so well known to The Conference commences on Saturday, July 13th with a Meditation and Healing Service at 11.30 a.m., conducted by Mr. Richard Whitwell. In the afternoon from 2.30 to 5 p.m. on the same day we notice that the Rev. A. C. Grier is to speak for thirty minutes. Then on Sunday, the 14th inst., he is also to speak in the afternoon at 3 p.m. and again in the evening at 7 p.m. On Wednesday, July 17th we are pleased to see that at 11 a.m. to noon there is to be a Meditation and Healing Service

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conducted by the Rev. John Maillard. Finally, at 7.30 p.m. on the 17th inst., the Rev. A. C. Grier is to speak again. Of course there are numerous other speakers and meetings, space for which it is not possible to find room.

May it be emphasised that a complete Programme can be obtained from Mrs. Heard, Hon. Secretary of the I.N.T.A., 93, Mortimer Street, London, W.I., for 3½d., post free. The Editor will not be present at any of the meetings.

His only appearance will be at Portsmouth on the 11th

inst., when he will take the chair at both meetings.

THE REV. A. C. GRIER'S ENGAGEMENTS.

JULY.

- 11th Conference for the Editor's readers and students. 3.30 p.m. The United Services Y.M.C.A., High Street, Portsmouth.
- Ilth Meeting for readers, students and all friends who are interested. See separate announcement.
 7.30 p.m. The United Services Y.M.C.A., High Street, Portsmouth.
- 12th Introductory Meeting .- 93, Mortimer Street.
- 13th—17th inclusive, CONGRESS.—Mortimer Halls
- 19th "The Rally" (Lecture).—9, Percy Street, Tottenham Court Road, W.1.
- 20th (Garden Party).—Madame Mairs Wingfield, address not given yet. Particulars from Miss Bridgeman, 9, Percy Street.
- 21st Sunday (Service).—11.15 a.m. Mortimer Hall, (I.N.T.A.)
- 22nd Free, unless Mr. Grier wishes to speak, a lecture can be arranged.
- 23rd Southport, Lancs., Society P.P.—Hon. Sec.: Miss Johnson, I, Albert Place, Promenade, Southport.
- 24th Preston, P.P. Fellowship.—H. Askew, Esq., 62, Manor House Lane, Holme Slack, Preston, Lancs.

MONTHLY NOTICES.

26th llford, if not still up North.

28th Preston, but not actually settled.

August.

Leicester, Lewisham, Ilford, Reading, Wallington and others. London District. Particulars (after Mr. Grier's arrival) from I.N.T.A.

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Salmon Lane Mission, 15 & 20, Condor Street, Limehouse Fields, London, E.14.

"SUNSHINE IN THE SLUMS."

DEAR MR. HAMBLIN,

Our Sick and Aged Folk, poor Children, and little "shut-ins," are now anxiously longing for and awaiting during Summer days, a very welcome change and rest and a happy Holiday "by the glorious Sea."

Such a boon and blessing is only possible through the continued great-heartedness of your good readers, therefore, once more to ask for the renewal of their useful help on behalf of these many poor and helpless souls, living all their days amidst the bricks and mortar of the Slums.

Such a holiday is sorely needful for them, and means renewed life and strength, besides being of even greater help to many dear "little mites," almost forgotten, as they are, in their own little world of misery.

With many thanks and much gratitude,

Yours sincerely,

E. Percy Dennis,
(Honorary Secretary).

This Slum Mission has been conducted without salaries or administration expenses for over forty years. We have much pleasure in giving Mr. Dennis, each year, this opportunity of reminding readers of their summer privilege.—Editor.

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It would be better if readers were to address their letters to Mrs. Dennis' private residence, as follows: 57, Ethelbert Gardens, Eastern Avenue, Cranbrook Park, Ilford, Essex.

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Our Promised Land.

(Second in the series on "The People of the I AM.")

By HENRY VICTOR MORGAN.

"And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with

milk and honey."

Exodus 3: 7, 8.

The secret of spiritual power is to know that every human soul has memories of its celestial origin,

That in even savage bosoms

There are longings, yearnings, strivings

For the good they comprehend not."
None born but is born. The prodigal away from his father's house never loses the memory of the security and lovableness of the home life. When cinema pictures are shown in prisons, we are told the most hardened criminals will never applaud the dastardly act but always the brave and generous one. A hint this of priceless worth.

and generous one. A hint this of priceless worth.

In his splendid poem, "Saul," Browning gives to David the power of this insight. David knows that there is in Saul That Something which a man may waste, desecrate, never quite lose. To That Something David played, to That Something he sang, to That Something he prayed 'til at last, the bewildered monarch is restored to his

habitudes kingly.

In a lower, but perhaps far more practical way, General Booth knew the same truth. He knew that the implanted image of God could not be overlaid by the sloth of indifference or smothered by the plenitude of crime. Emerson knew it and declared in language which enchants, "It is only the finite that has suffered, the Infinite lies stretched in smiling repose." It is the lure of the ideal, the vision of the promised land, the voice of God calling us from sense to soul.

Lacking this vision, all gain is loss, all success is failure. The man or the woman who is not journeying toward

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OUR PROMISED LAND.

some promised land, whose soul is not reaching after God, can never know the true joy of living. Of all hours in life, that hour is most blessed when, Abraham-like, we hear the voice of the I Am calling us away from home and kindred into unknown adventures, and we, too, go out seeking "a city that hath foundations, whose builder and maker is God."

Before us ever looms the pillar of cloud by day and the pillar of fire by night, assuring us of a promised land where peace abides in fullness, and not only peace, but

power, plenty and a large content.

The lure that led the children of Israel was the assurance given to Moses of "a good land and a large, a land flowing with milk and honey." The lure that leads us to-day is the assurance given by Jesus of a state of consciousness wherein we realize a new heaven and a new earth, a state where all tears are wiped away, sorrow and sighing have ceased and death is swallowed up in victory.

What wonder that Paul seeing this promised land should cry out, "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord." To him it was a call to endless adventure and infinite peace. He, too, could say "Here is what sings unrestricted faith." Through following the Christ ideal he had been changed "from glory to glory,

even as by the Spirit of the Lord.'

"From Glory to glory"—oh, People of the I Am—you shall be changed into the image of the glory you contemplate. The mortal shall put on immortality till even the temple of your bodies shall be so spiritualized that no harm shall come nigh your dwelling. Yea, more, your high vision of God will so permeate your flesh that the very atmosphere of your presence shall be contagious with the life of God!

Our promised land is here; our journey is not physical but mental and spiritual. All experience shows us "that travelling is a fools' paradise," that we can never get away from ourselves. All that we dream possible is possible. The things we have always desired to do is the voice

of our ability calling us to do them.

Of old, it was said: "They entered not in because of unbelief." Had they been mentally and spiritually ready, the forty years travelling in the wilderness would have been quite unnecessary for the distance to be travelled was very short:

Thank Heaven for the ideal that ever beckons, and for

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the Voice Eternal calling us from the formal, the commonplace, the accepted, into the world of spiritual adventure where we become pioneers for human freedom.

PIONEERS.

Pioneers for Human Freedom—
Pioneers! O Pioneers!
Hear ye not the still Voice calling,
Calling through the waiting years,
For the fearless souls and daring?
Pioneer! O Pioneers!
Mammon sits enthroned and smiling—

Pioneers! O Pioneers!
Priests and kings his power beguiling,
Reaping gold from children's tears;
For his hard heart knows no pity,
Blind his eyes and deaf his ears
To all else than golden profit.
See ye not? O Pioneers!

Round him flock the gods of fashion— Pioneers! O Pioneers! Praising blindly, laughing wildly, What to them are children's tears? But his chains shall all be broken For the Son of Man appears, Bright His eyes, His garment gleaming. See ye not? O Pioneers!

Has He not the wine-press trodden Till His strong soul knows no fears? And He stands upon the threshold Calling now for Pioneers; Calling to the brave and fearless Who have eyes and who have ears, For the God of Truth and Gladness! Hear ye not? O Pioneers!

Lo, He stands upon the threshold—Shout for joy, O Pioneers!

I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to the light I have.—Abraham Lincoln.

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OUR PROMISED LAND.

The Golden Book.

A suggestive enquiry into the message and spirit of the Fourth, or St. John's Gospel.

By RICHARD WHITWELL.

XI.—The Living Water. IV:1-42.

Jesus and his disciples leave Judea, passing through Samaria unto Galilee. They come to Jacob's Well, at the foot of Mount Gerizem, and rest there. Mount Gerizem was the centre of the Samaritan worship, which was traditional. The Scripture used was the Samaritan Pentateuch, claimed, though erroneously, to be more ancient than that of the Jews. The most important rite observed was the Passover, which was, and in fact still is, celebrated annually on Mount Gerizem.

Jacob's Well is the "Fount of Tradition," and symbolizes traditional worship, an aspect of the literal observance, or worship of the dead letter, presented by the Jews. There is, however, a still deeper meaning in the narrative. The stream from Jacob is traditional and symbolical; that from Christ is perennial and alive. The new and spiritual Israel contrasts with the old, which but prefigures it. Its origin is heavenly, as against the other, which is earthly.

Jesus sits by the Well, while his disciples go to buy food. A woman approaches to draw water. It is the human soul craving for spiritual satisfaction. The time is the sixth hour, a number implying, as we have seen, the condition of human preparedness, and therefore receptiveness. The Master opens the conversation with the words. "Give Me to drink." The woman is amazed that he, a Jew, should make such a request of her, a Samaritan woman. But he replies, "If you knew God's free gift, and He that speaketh, of Him would you ask, with desire, and he would give you of living water." "The well is deep, and you have nothing to draw with," she answers; "how then can you obtain this water; are you greater than our father, Jacob?" "He who drinks of this water thirsts again, but he who drinks of the living water which I have power to give, will be wholly satisfied, and thirst no more. The water which I will give will become in him as a living stream (of Life itself)." "Oh, give me of this water." she cried. "Fetch me (make present) then your husband," he said. "I have none," she answered despairingly. Truly have you answered," said Jesus gently, "for you have had five husbands, and he (the sixth) whom you now have is not indeed your husband." The soul, at this point of experience has no consolation. What hitherto has brought satisfaction, no longer does so. But the seventh is the true, the mystic realization, the coming of Christ, the Bridegroom, bringing revealment and understanding of all that has been. "Sir," said the woman tremblingly, "you are a prophet of God. Our fathers worshipped here; but the Jews say that Jerusalem is the one place of worship." "Believe me," said Jesus, "the hour (the seventh hour) approaches, yes, and is now, when the real (true) worshipper will worship the Father in spirit and in truth, for it is such that the Father desires. For God is Spirit, and they that worship Him must needs worship in spirit and in truth."

The woman said, interrogatively, "I know Messiah cometh, who will reveal all things." Jesus answered, "I am—He—that speak unto thee." The woman left her water-jug when she returned to the city. The old worship

was spiritually (for her) no longer necessary.

The disciples, who had by now returned, invited Jesus to partake of the food which they had brought. But he answered, "I am sustained in a manner ye know not; my food and drink is to do the Father's will, and to finish (complete) His work." The growth and sustenance of the inner, radiant, blessed life is found in the doing of the Will. The completion of the work brings in the seventh day, God's Sabbath.

Then said Jesus, "We hear it said that there are four

Then said Jesus, "We hear it said that there are four months from now till harvest, but look, the fields are white already! Such fruit (of the Spirit) brings reward to the reaper, and great is the joy both of the sower and reaper. As the proverb truly says, one is the sower and another the reaper. But it is your good privilege to reap and

fulfil what others have laboured for."

The Samaritans received him gladly, and he remained two days with them, ministering.

XII.—Absent Healing. Chap. IV: 43-54.

Jesus was awaited in Galilee with great eagerness, because of the tidings of his doings in Jerusalem. When he approached Cana, he was met by a certain "courtier," with anxious request to come and heal his son, who was dangerously ill at Capernaum. Jesus answered, "were it not proven by miracles ye would not believe." The man

said, pleadingly, "come before my child die." Jesus said, "Go your son now is living." The man believed and went his way. But before he reached Capernaum he was met by a servant, who said "Your child is better. Yesterday, at the seventh hour, the fever left him." The father knew that it (the seventh hour) was the very time Jesus had said, "Your son is living"; and he believed, and his whole house.

Chap. VI:1-21. XIII.—The Feeding of the Multitude. There followed a period (an indefinite time) of ministry, in Galilee, during which the feeling of expectancy reached to a pitch of excitement. The whisper passed everywhere, "Is it, can it be, He?" The people dreamt of a Messiah who would deliver the nation from political oppression. The very passion of that feeling raised a barrier preventing their true understanding of the purpose and mission A conception of his message, in universal of Christ. aspect, was impossible. Jesus understood the feeling, had felt it himself, wrestled with it, triumphed over it, surmounting the limits of nationality in recognition of one divine Humanity. In reaction to it, his thoughts turn inwardly, more and more, in contemplation of his life's real meaning. We are significantly told that the Feast of the Passover is very near.

He crossed the Lake of Galilee into the Wilderness—beyond the boundary. But he was followed by a great crowd of people, because of the many signs which he did. From the hill which he has ascended, to commune with his disciples, he beheld them with compassion; and turning to Philip, he said "How may we feed all these people?" He was scanning also the wide field of time, and the great humanity of which this multitude was typical. But the disciples' thoughts were fixed upon present happenings.

Philip said, "Five hundred denarii would be insufficient to purchase food enough for each even to have a little." But Andrew added, "There is a child here with five barley loaves and two small fishes, but what are these among so many?" The child suggests simplicity of faith. Here, also, is the mystic number, seven, comprising the five (loaves) and the two (fishes)—signifying that all the elements are present, or at hand, making possible the demonstration which was to follow.

The company were bidden to settle down. Then Jesus took the loaves, and afterwards the fishes, gave thanks

(praise), blessing them, and so distributed. When all were satisfied, the disciples gathered up the fragments, so that nothing might be lost, and they filled twelve baskets full.

This miracle enfolds deep spiritual teaching. It recalls the picture of the nation, a great multitude, being fed in the Wilderness by heavenly manna. But there is this interpretation, amplified in what follows. It is the assimilation of the Life divine; "I am—the living Bread." The manna in the Wilderness points to the truth which Christ presents.

We also realise this prophetic meaning. The great multitude represent the nations, or the Gentiles, who receive of the Word and are fed. But there yet remain twelve baskets over, that is, just sufficient to provide for the restoration and regeneration of Israel. It is a world

salvation.

But to the people themselves gathered there, this marvellous demonstration bore a very different import. Their excitement became intense. They had sought for, and had surely obtained the proof. "It is indeed He!" they

said to one another.

Jesus, perceiving that they would lay hands upon him to make him king, would not commit his person unto them, but retired alone into the mountain. The disciples, excited and shaken (stupefied, writes Mark) by the great common emotion, descend to the Lake, and re-enter the boat. ("He constrained them," Mark tells us). Darkness comes on, and Jesus was not with them. The surge of their feeling is reflected in the surging wave, agitated by a contrary wind. The boat is storm-tossed. At length, amid the darkness, they catch the light of his Presence, perceive him walking upon the waters, and are affrighted. But they hear his voice: "Do not be affeared, for it is I." They willingly receive him, and at once the boat is at the land whither they were going. It was at this point of definite repudiation of an earthly kingdom that his following began to wane.

XIV.—The Living Bread. VI: 22-36; 47-71.

The next day the multitude by the Lake-side, seeing Jesus was no longer there, came to Capernaum, seeking him. When they found him, they enquired, "Rabbi, how came you here?" He answered sadly, "you seek me, not because of spiritual desire (understanding the heavenly evidence), but because you were outwardly fed (ate of the loaves) and were satisfied." In these few CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

words Jesus unerringly diagnoses our human frailty. Are we not too prone to be satisfied with outward good received, in and of itself, instead of being led thereby to a heavenly communion? "Work not for that food which perishes, but for that food which builds up in you the Life divine. This the Son of Man is empowered of God to give." "How may we so work?" they respond. is the work (effort) God desires of you, that ye believe (into) Him whom He hath sent." "What work do you as a sign, and what is your testimony?" they said, "that we may believe?" It is written of Moses that he gave to our fathers of the bread of heaven to eat. But that miracle of Moses was but a symbol, pointing to the spiritual reality, the word of God. "It was not heavenly food which Moses gave," answered Jesus, "but there is truly the life-giving manna which our Father gives (is ever giving) unto the world."

"Sir," they said, "give us of this bread always," (or, perhaps the meaning is, "How may we receive of this

bread which lasts always?").

Then said Jesus, "I am the Bread of Life; he that cometh unto Me shall in no wise hunger, and he that believeth in Me shall in no wise thirst any more.'

"But have I not already told you? for you have even seen, and yet have not believed."

"Yet in very truth I say, he that believeth hath (now) the Life indeed (which is age-abiding). I am the Bread of Life. Your fathers indeed partook of the manna in the desert, yet they died. This is the real bread which comes down from heaven, and he that partakes of it will not die. I am the living Bread, of which, if one eat, he shall live indeed. And the bread, moreover, which I will give, is my flesh (the Word made flesh) for the life of the world."

The Jews strove with one another, saying, "How can he give us his flesh to eat?" Jesus said, "Verily, except ye take of the flesh of the Son of Man, and drink his blood, ye have no life in yourselves. But through this assimilation (or identification)-who so eateth, so drinketh, hath the Life indeed; and I raise him up (restore him to his true estate) on the seventh (the last) day. For my flesh and blood are food and drink in very truth. He that partakes thereof in me abides, and I in him. As the living Father sent me, and I live through Him; so he that feedeth on me shall live by reason of me. This is the Bread which comes from heaven. It is not such as your fathers

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did eat. But he that feedeth on this Bread shall know the deathless life."

These things he taught in the synagogue (Capernaum). Many of his would-be followers said to one another, "How can we listen to this?" Jesus said, "Does this indeed cause you to stumble? What if ye were to behold the Son of Man ascending (being raised) unto where he was before? It is the spirit which giveth life; the flesh profiteth nothing. These things which I have spoken are spirit, and are life."

Because of this many of his followers departed from him. Jesus therefore said unto the twelve: "Do you also wish to leave me?" Simon Peter answered, "Lord, to whom shall we go? for thou hast the word of eternal life."

(To be continued.)

The Spirit of Peace.

>>00×

By ERIC ST. JOHN.

Have you ever crept into the heart of a wood

In the hour of sorrow and stress?

Knelt on the brown earth and the forest growth

To give and receive a caress?

Have you visioned the Spirit of Peace dwelling there In the silences—deep and profound?

Holding her sway in a right-royal way—

The gentlest of queens ever crowned—Giving to all a new promise of life

In the sweet, subtle scents of the earth,

Calming the fever and fret of the world

In a true recognition of worth.

Have you heard her soft whisper of hope to your soul

When you fled from life's ruthless decrees? To find its lost harmonies stirred in your heart

By the music of wind in the trees.

Have you seen her mysterious, softly-hued robe

Spread wide for nature's re-birth?

As she soothes all the travail of wonders unborn

On the bosom of old mother earth.

Have you followed her path to life's true equipoise?—
A way that no other has trod—

The Centre of Absolute Truth in your soul

Which some call the pathway to God.

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Francis Schlatter.

By JEAN SILVERLOCK.

THIRD AND LAST INSTALMENT.

THREE months ago, a second article dealing with the life and spiritual experiences and miracles of Francis Schlatter was contributed by myself, to this Review. Since then, so great has been the interest aroused by the record of this wonderful man, in the minds of our readers, that many of them have expressed their wish for some further particulars of his sayings and doings, such as were known to those who were for several years personally acquainted with him. Willing as I am to comply with this request, I find there is really very little more to relate. During the last few weeks previous to his final disappearance he was a guest at the Hermosilla ranch, in New Mexico—a lonely ranch, at which he suddenly and unexpectedly appeared, and where he was made to feel himself most heartily wel-Day after day, however, it became more and more evident to his devoted and appreciative hostess, that this strange but holy man wanted nothing that ordinary mortals usually expect, or take for granted, so devoid was he of all care for his own comfort, or even for the mere necessaries of life.

On several occasions he plainly declared that the sole motive and reason of his every action was simply to obey implicitly the direction given to him, inwardly, by the Father, and to act and speak, not so much as a messenger, as a healer. In fact he appeared to be what those who saw him daily described as a divinely-driven human being, so little human, in spite of his overflowing sympathy with all sufferers, and compassion for all sinners, that he seemed be God-possessed, or "God-intoxicated," yet there appears to have been nothing in the least wild or verging on fanaticism, or religious mania, in Francis Schlatter who, when not deep in thought, absorbed in silent prayer, or immersed in profound meditation, was ever ready to discuss with anyone desirous of ascertaining his views on public questions. movements or interests, which at that time occupied the world's attention. If, however, anvone touched on a topic which was directly connected with some religious doctrine, he at once made it plain that his mission at this time was not to preach the Gospel, but to prove its power, and truth, by healing the sick—not one here and there, but the multitude of those who might and did, as he evidently expected they would, throng round about him, and whom, through the Power of God, given to him (a Power he never once claimed as his own) he healed of many and divers diseases. "Perhaps," he one day remarked thoughtfully, "it might be the Father's Will that I should return as a teacher and preacher, but not this time."

That he was on the eve of departure, and for a destination of which he himself was as yet ignorant, he made no attempt to conceal, or deny. He simply told his hostess at the Hermosilla ranch that he was only waiting to receive the Father's orders in order to depart; and this no doubt he did, that she who had shown him such great kindness and hospitality should be prepared for his approaching farewell. How sorrowful the hearts of those he was about to leave must have been, we can easily imagine, but probably they all realized clearly the uselessness of attempting to persuade him even to prolong his stay amongst them. All they could do was to refrain from grieving him with the sight of their distress, and acquiesce in silence to his unalterable decision. Finally, the day of his departure dawned, and early in the morning he informed his hostess that the time had come for him to take leave of her and her family, and like Abraham of old "to go out by faith unto a place, not knowing whither he went." The horse which he had already ridden, and was to borrow for part of his journey, whither, no one knew, or dared to ask, was brought round to the door, and in reply to the hostess's request that she might accompany him just a very little way Francis Schlatter told her she might walk with him to a certain spot where there was a little brooklet or stream to cross, but at this point he must bid her a final farewell since it was the Father's Will he should go forth once again alone.

Feeling doubtless very sad at heart, but grateful for even this opportunity for even a few moments more of this inspired man's company, the hostess of the Hermosilla ranch went with him to the spot he had indicated, and there lingered a little while to thank her for her hospitality and kindness. After which, he gave her his blessing, and then mounting the horse she had lent him and even begged him to accept, he slowly rode away. Quite quietly in the early dawn of the following day the horse returned in perfect condition, but never, though many

hoped and prayed and looked for years for his return, was the pale earnest face and the burning, expressive eyes of Francis Schlatter seen again, either there, where he had worked such countless miracles, or in any other place, in which for a considerable time local organized efforts were made to trace his movements or his whereabouts.

In spite of the search made for him, that lasted many weeks, however, no trace of him was ever discovered, and after a while his coming and his going, and all that he had done, gradually faded to a memory in the minds even of those who had listened breathlessly to every word that fell from his lips, and witnessed his marvellous healing of the many hundreds of sufferers who waited daily that he

might lay his hands upon them.

A few more faithful ones there were, it is true, and these held firmly to the belief that the man known as Francis Schlatter was indeed an incarnation of Jesus Christ and in justification of their conviction quoted his own words uttered in answer to the direct question addressed to him on one occasion: "We may understand then, that what you mean is that you are not really Christ the Son of God, but that you possess a power given to you by the Father that is not given to other men?" to which Francis Schlatter replied, "In answer to your question as to whether I am the Christ, I told you plainly and I tell you again—'I am.' That is the answer Jesus Christ gave to those who asked Him who he was. He is the Father. I am the Son. Only His Power it is I have and use." This was Schlatter's own definite statement made unhesitatingly in spite of his intense personal humility, nor was he ever known to modify it afterwards!

Mr. Hamblin, however, has given it as his opinion that "Schlatter had no intention of claiming that he was actually a reincarnation of Jesus Christ, but that his claim was purely a mystical one." We must leave it to each reader of his wonderful history to arrive at his or her own con-

clusion on the subject.

Several of these readers, I may add, have written to me expressing their profound admiration of the character and life of Francis Schlatter, and expressing a fervent desire to attain to such a faith and realization of God, as would enable them to do such works as this man did. My belief is that such men have undoubtedly a unique mission to fulfil, and are consequently given the requisite strength and grace to prepare for it.

What was right for Francis Schlatter, as a necessary

preparation for the task he was sent to accomplish, would be sheer folly and fanaticism in another less sure of divine direction, who might desire and attempt to adopt in a very literal sense the same drastic and almost suicidal methods.

In the very interesting and instructive biography of one of the most ascetical of the recognized saints, I came across the following passage which I am going to quote because I consider it contains the very best and most sound advice to anyone who feels "called" to copy in every detail the ways and means adopted by some other seeker after God.

"Some of this particular saint's biographers have laid too much stress, maybe, on his personal austerities, which can only be appreciated as individually-chosen means to a desired result which every Christian must desire to attain. Every one, no doubt, longs for the peace which this saint enjoyed, but every one is not called upon to use the same 'means.' God speaks to each soul separately and differently, and there are surely as many methods as there are souls in the world. It is just a matter of personal obedience to God—a question of the individual's 'Yes' to the voice that is only heard in the silence of the heart that craves only to love more and more unto the end."

It is not how a man attains holiness, but the fact that he does attain it that is of importance.

The Will of God is the sanctification of each separate soul, but the secret of that soul is known to Him alone.

Dwelling in the Secret Place.

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Let us then labour for an Inward stillness,
An Inward stillness and an Inward healing,
That perfect stillness where the lips and heart are still,
And we no longer entertain our own imperfect thought
and vain opinions.
But God alone speaks in us,
And we wait in singleness of heart
That we may know His Will,
And in the silence of our spirit
That we may do His Will

And do that only."

LONGFELLOW.

The Woman's Page.

"SCRAPPING" THE TENTH.

By MINNA BLUEBIRD. (Editor of the Bluebird Magazine for Children).

"Of all that Thou shalt give me, I will surely give the tenth to Thee."

When Jacob made his vow, he was thinking of "bread to eat, and raiment to put on." He was the Tithing-Pioneer, and countless numbers of men and women of to-day owe their prosperity and abundance to his discovery of the Divine Giving and Receiving Law, and the blessings which follow our conscious partnership with God.

For Jacob's day, the vow was the expression of a high, intuitive vision. But for our day, it is a limited, bargainish conception, unless we pour new thought and new

understanding into the key-word-"all."

To begin with, in many Mind-Houses, two little putty-faced fellows are hidden away. They are the brothers Bluster-But and Chickweed-If. Their chief aim is to take every possible opportunity of squeaking through the Mind-House door, their respective remarks, namely: "But how can you possibly afford to tithe when you haven't enough money to pay for your own needs?" And—"If only so-and-so would do such-and-such a thing, you would be heaps better off— and then you could tithe quite generously."

My friends, Bluster But and Chickweed-If are low-down little stow-a-ways, and it is up to us to tip them overboard. But the rock-bottom point is this—if the Giving-Spirit is not within us now, we can hardly expect it to float down from some fairy mountain top, and enter into us when the shekels are jingling all around us. And again, any idea of prosperity which is based upon the hope of so-and-so doing something or other, is rather like expecting to feel nourished on the dinner which someone else has prepared, and is going to eat.

However good it may be to act "on principle," the goodness needs tempering with common sense, and to attempt to give away one-tenth of the actual cash we possess "on principle"—at a time when we are walking on a "poverty patch," is merely adding another burden

to shoulders already uncomfortably saddled. Obviously, when the shekel-tree is bearing no fruit, what we have to do is to try to find out what is the matter with the root of it.

Infinite Good implies Infinite Sufficiency. Therefore, if we believe in Infinite Omnipresent Good, in logical sequence we should believe in Infinite Omnipresent Sufficiency. That we do not always manage to do this, is apparent from our occasional (or worse still—permanent!)

Micawberish conditions.

To get new life and vitality into our withered, potbound shekel-tree roots, we need to stop worrying about our inability to give away bits of money, and scrap the "tenth" idea altogether, and replace it with a "ten-tenth" conception. For this reason. Suppose just for the moment that we have plenty of cash, and can give a "tenth" of it "to God," as Jacob would have said. Well, to whom are we going to give the remaining nine-tenths? If we believe in Omnipresent Good, we can't very well give it to the "Devil"—can we? If we believe in Omnipresent Good, what else is there for us to give anything to but Omnipresent Good? What we want to do is to consider all our God-given blessings as tithing commodities, and tithe them all-"lock, stock, and barrow," with no reserves-beginning with the blessing common to (and plentiful with) us all, namely, work. Following on with money, recreation, rest, study, travel, and every conceivable activity and mode of expression within our sphere. If we adapt the Bluebird Motto—" Whatsoever ye do and give, do and give all to the glory of God"-and hang it over the Mind-House mantel-piece, we shall be exchanging the one-tenth tithe for a ten-tenth one-the only kind that is worthy of the Kingdom of God.

Whatever our work may be, it is the spirit we pour into it that counts. If our conciousness is pitched to the tune of the clang, and rattle, and raucous din of the material plane, then we must abide by the husky "returns" thereof, and fight and scheme and share in "the brawl for bread." But if we see (with spiritual vision) our work encompassed and permeated by the Spirit of Omnipresent Good, if we do it in obedience to the Guiding-Word: "whatsoever thy hand findeth to do, do it with thy might," we transmute the humblest tasks into acts of

worship. Then, our 'sowings' having been spiritualized, our 'reapings' return to us likewise—freed from the restrictions, limitations, uncertainties, and needs-must-grab

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conditions of the material plane. Work carried through, in partnership with Good, yields Good, and Good alone. So even if we cannot scale the Heights quite as quickly as we would like to do, we must not be discouraged. The Kingdom of Good is the Kingdom of Light, and if our faces are towards it, the shadows are behind us. Let us tithe our tasks, our joys, our enthralling interests, and even our "growing pains" in ten-tenth ratio.

A WORK TITHING PRAYER.

Holy Comrade, in Spirit now do I kneel before Thee, in this precious brief moment of quietness, because I desire to do the work which now confronts me, to the honour and glory of Thy name. Thou art the Spirit of Infinite Love, therefore to be in union with Thee, every thought, and aim, and motive of mine must be attuned to Love. Upon this waiting task I now pour forth my Love. I do it unto Thee. Love attracts. Love in union with Love creates. Let there come forth from this Love-filled, humble task, new-born works of Goodness—Truth—and Beauty. Holy Comrade, I thank Thee for my work. I do it now in Love, and Peace, and perfect Happiness. I know that Thou wilt add Thy blessing—and give the righteous increase—beyond all I can ask or think.

More Than Conquerors.

By ERIC ST. JOHN.

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O Wonderful Love—that wraps me around When the Spring-tides of life are in flood: The promise is sure—to those who love God— All things work together for good.

When the waters are high and a-swirl round my feet, My Lord walks the crest of the wave;

O grant me a clearer vision to see
The Hand that is stretched out to save.

My weakness submerged in His infinite strength,
Doubt dissolves—as ice before sun:
The tempest has passed . . . and peace comes at last
With the knowledge of victory won.

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Healing and Demonstration.

By KATE SIMMONS.

WHAT is a demonstration?

This is often a difficult question to answer when we have a problem to solve, and do not clearly see the principle at work.

A friend has just said to the writer:

"In my opinion, it is wrong to desire to demonstrate good homes, comforts, clothes, circumstances and friendships. Let people be satisfied with what they have, each learning contentment and endurance, and none seeking to move from his own sphere."

If we are going to think on these lines, then there is no reason why we should not include health, and say: "Let

each be contented with the health he has.'

The statement of opinion mentioned is, of course, very incomplete. If we all thought thus of life, there would be little progress for anyone, and the standard of living, education, and class distinctions, would always be the same. In fact, life would be lived in a cast iron system, in which each kept his respective place.

Whereas in the real way of life, all may rise, or fall, according to the use of choice, of character, conduct, and the force of circumstances arising therefrom—which is, of course, as it should be with us. But there is a way of surface demonstration which in its result, often leads us to

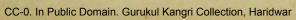
say: "It is better to accept things as they come."

That is to say, if we are looking only to the outer surface of things, of keeping outer things pleasant, with everything going well, then indeed this is not true demonstration.

It is clear, that by sheer force of personal desire and effort, all unpleasant things can be kept away, and health, and a certain contentment with life maintained. That is,

if we shut out all we wish to avoid.

But, this way of demonstration is just as incomplete, as the way of accepting ill-health, trouble, limitation, and of doing nothing more than endure them. And, as we all know, we can continue giving in to trouble, and ill-health, until they overwhelm us. In fact, if our demonstration is aimed at outer success only, then we are living parallel lives with those people who are what are called human failures.



Our problems are not solved by avoiding the troubles we fear, or cannot overcome.

It is more easy to demonstrate human than divine good, for the former is merely the power to keep ills at bay; whilst the latter is the power to heal them.

Thus, the idea of demonstration is not a surface one, there is the point of view behind the demonstration to

consider.

What, then, is this true point of view?

Surely it is that the kingdom of heaven shall be made manifest on earth.

From this view, it is our increasing privilege to manifest more and more of gcodness, truth and beauty; that homes, health, friendship, even food and clothing, shall increasingly become the manifestation of the blessings and abundance which God gives to all. But, in the divine kingdom, the ideal world of eternal blessings, from whence our human demonstrations are made, all are equally blessed; all share with all; all are privileged; one and all are faithful, kind, and filled with divine gifts and their right use.

Thus, in true demonstration, according to divine principle, there is a right point of view at work behind our demonstration; and, for the very reason that we desire that all shall share in the heavenly abundance of life, truth and love in manifestation; in this view, our personal de-

monstrations are true to principle.

Thus it is, that our demonstrations are healing ways of life; we prove in ourselves the truth that others likewise may live by. But, in this way of heavenly blessing, fear has been transcended; and, we do not strive to keep ills at bay because we fear them; or, we do not possess human good, thinking that some are more entitled to it than others.

Our point of view is universal, and we live in divine good and abundance, because we know that this is the true way of life for all, and we know it is right to manifest

the kingdom of heaven on earth.

Thus we love law and liberty; order and beauty; principle and freedom; goodness and mercy. Indeed, we can go on enumerating the qualities of the kingdom, and find how increasingly wonderful are the true treasures of life and their use.

What is the wonderful living truth which all right

thinkers possess?

Is it not that our characters, health, circumstances and

lives are externalized thought? Therefore, since consciousness is bound to manifest itself, and does so, in our bodies, faculties, health and deeds; then, when consciousness begins to change, all else will change with it. So also, since consciousness must either progress or retrograde when it changes, for it cannot stand still; then, if progress rules us, all things concerning us will also progress; if otherwise, they will retrograde.

Likewise, the principle which rules true consciousness, is the principle of the kingdom of heaven within, and this

is a kingdom of perfect good.

Thus, from true consciousness, we are bound to manifest the beauties of the heavenly life, and to progress on earth, because we manifest more and more of the kingdom and its qualities. We should therefore increase in the understanding and expression of law, order, beauty, taste, refinement, good will, and the service of humanity.

Yet, not an increase of display, or of having more than our fellows, but progress in the general standards of life for the good of all. This is the healing way of demonstration, wherein both we and our fellow creatures are encouraged to go forward, and win greater blessings. Thus, every true demonstration is a manifestation of heavenly life, which blesses not ourselves alone, but mankind also.

Any doubt on this subject comes when we have not really discovered that good is universal, and are trying to keep the personal surface of life right, by shutting out all

unpleasant things.

In the healing way of life, we do not avoid our enemies, but become reconciled to them; therefore, as enemies, they have ceased to exist. In the true way of healing trouble, and ill-health, we do not make enmity with these things, but bring all our states of mind into peace and harmony, so that these things cease to exist for us. Thus, by the power to harmonize, we lose fear and, when losing fear, we demonstrate that good is all, and in all.

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This yielding up of the finite, selfish will of the little self comes hard to all. With some, the human will is stubborn, refusing to bend, and it takes many blows, adversities, disappointments, griefs, and sorrows to convince the soul that the only way to peace is through harmonizing with the purpose of life, and the yielding up of the personal will to the Greater Will of the Whole.

From The Path of Victory.

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Not Wisdom, But Love!

By JOHN ROEBUCK.

The word "wisdom" as used in the following article is human intellectual wisdom, and not the wisdom which some few possess, which is of divine origin.

I feel I want to systematize the reiteration of these words: Not wisdom, but love! I want to say to everyone I meet: Not wisdom, but love! In every letter I write to a friend I want to bracket in block capitals: NOT WISDOM, BUT LOVE! I'd have it engraved over the doorway of every preparatory school, every university and college: Not Wisdom, But Love! God knows there is need to-day for some means of impressing the irrefutable truth of it upon the hearts and minds of men, to impress it so deeply as to transform it from a mere abstract truth into a living manifestation. Not Wisdom, But Love! I speak, of course, of Intellectual as distinct from Spiritual wisdom.

It has to be readily admitted that the wisdom of the world has gone on increasing tremendously from age to age! Not that any modern instance of wisdom surpasses certain ancient instances, but the general level of wisdom is infinitely greater. Imagine what a wonderful place the world would have been had love increased to a like extent. But the wisdom of man has been his spiritual undoing. That may seem an audacious statement to make, vet the truth of it is self-evident. The realm of wisdom is a realm of divergent opinions, a realm of incessant arbitration and experimentation. In our legislative assemblies both the Yeas and the Nays on momentous issues are expressions of wisdom. Opponents may be accused sophistry and ulterior motive, but rarely of ignorance. our religious life, too, every institutional breach estrangement is justified by wisdom. Leading religionists of every type are "hall-marked" wise men.

We find, therefore, that wisdom in the mass is a compound of incompatible elements (you know the common phrase: "We can't all think alike.") There's a clash of these elements and something dreadful happens. War is declared, for instance, and wise men go out to kill each other. Yea, the anomaly is greater than that. They go out ostensibly to preserve precious life by destroying precious life, and the more intense their hatred of each other the greater the proof of their wisdom. So are the

"beggar-my-neighbour" ramifications of commercialism

largely the expression of wisdom.

Not wisdom, but love! It is not wisdom, but RIGHT-EOUSNESS that exalteth a nation, and as Righteousness is implicit obedience to the will of God, and the quintessence of the will of God is Love, so Righteousness is Love. Love is therefore entirely distinct from and independent of either wisdom or ignorance, it is not variable or arbitrary, it is specific, immutable, immortal-it is God, the same yesterday, to-day and for ever, here, there and every-There are no degrees of Love. God implants the same love in every breast. Could the love of a wise man, an ignorant man, a rich man, a poor man, a black man and a white man be weighed or measured they would be found not to vary by the weight or breadth of a single hair. The New Commandment bears this out, "that ye love one another." It is not love this way or that way, this much or that much, but just Love one another.

It would seem that wisdom is not yet capable of distinguishing between liking and loving, and yet, when it says it loves God, and when it says it loves, roast pork or fruit or flowers or books, one would like to believe that the love is not quite the same in each case. The God-love of which we are all potential witnesses is, in very truth, like nothing else on earth It is unlimited and illimitable in its potency. a light not only illumining the immediate neighbourhood, but radiating into ways unknown. They who have learned to love God and to appreciate God's love will testify that they knew not what real love was prior to that blessed change of heart. They will testify, too, that wisdom did not bring the change about. How, indeed, could wisdom inculcate a power that is incalculably greater than itself?

Wisdom's penchant is to theorize about love, and its theorizing will end with the realization that love is preeminently an independent manifestation and not a subject of education. Wisdom anticipates Universal Love before it has begun to love the universe. It prays, "Thy kingdom come," while digging itself ever more deeply into its own kingdom; "Thy will be done on earth," before it has renounced its own will; "And forgive us our debts," while believing itself solvent. Wisdom is full of the Word but lacks consciousness of its power. Not wisdom, but

love!

Now, the heart of ignorance is more accessible to the spirit of Truth (Love) than is the heart of wisdom. Hence

the essential need to be born again, to become a child again, to renounce wisdom and become ignorant again that Love may enter quietly, gracefully, angelically as becomes its very nature. Love will never be found pushing and crushing its way past Wisdom's proud bodyguard array of facts, but where invited by Humility and welcomed by Faith, will bring joy and hope, and peace that passeth all understanding, and wisdom that confounds the wise.

Not wisdom, but Love!

Wisdom is line upon line, precept upon precept, but Love is original, is ever pure, is life in all its pristine glory. Wisdom puffeth up, but Love is infinite power sustaining the soul through all adversities. Love is Conversion. Love is Salvation. The quest of Wisdom is a never-ending, fatiguing, unsatisfying occupation. The quest of Love is simply a re-quest, a spontaneous prayer—"Seek and ye shall find. Ask and ye shall receive."

And so meanwhile, my brothers and sisters in The Service, let us take courage and rejoice. If there be but few fools for Love's sake in the world to-day, thank God for the few. If the voice of Love be faint in comparison with the lusty voice of Wisdom, thank God for the faint voice. Thank God for the Love-motived souls whom the world's wiseacres are, as ever, inclined to sneer at or, at best, to regard as not quite within the pale of Wisdom. God for their prayers; for their willing service; for their little deeds of kindness and little words of love; for their sweet letters of encouragement, comfort and cheer; for their heart to heart talks where two or three of them are gathered together conditionally; for their purely non-doctrinal but truth-brilliant and love-radiant public discourses; and for their inspiring messages, conveyed through comparatively unpopular journals and books, to truth-hungry souls the world over. Such witnessing may not win them the commonly coveted plaudits of the world. but assuredly it will win them the ultimate "Well Done!"

"Humble yourself therefore before the mighty hand of God." Not Wisdom, But Love!

"Not merely in the words you say, Not only in your deeds confessed, But in the most unconscious way Is Christ expressed.

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"Is it a beatific smile?
A holy light upon your brow?
Ah, but I felt His presence while
You laughed just now.

"For me 'twas not the truth you taught,
To you so clear, to me still dim,
But when you came you brought
A sense of Him.

"And from your eyes He beckons me,
And from your heart His love is shed,
Till I lost sight of you and see
The Christ instead."

(The author of this exquisite poem, entitled "Indwelt," is unknown.—J.R.).

After the Vision.

By J. TYSSUL DAVIS.

IT had not only been vivifying, exhilarating and expansively thrilling. It had been overwhelming, revolutionary and cataclysmic. It had virtually destroyed my familiar world, and given a new instead. Everything that had filled the years before had been annihilated. Like a Rip Van Winkle who has been asleep for ten thousand years and wakes to find a new race, a new civilisation, a new earth under new skies, so I emerged to look out upon an unfamiliar, a wondrous, a magical world. All that I had hitherto seen and known, all that had been familiar and usual, all the habitual, safe, secure, same stolid things had vanished, and their place taken by a new order, a fresh existence, a strange, alluring creation, in comparison with which, that other became mere illusion and phantasy. I knew then that that world to which I had been so long accustomed was no world at all, but a phantom. The things so-seeming-real, so apparently solid and enduring, the events, pursuits, businesses that wore a face of such vast importance, were less than soap bubbles blown by a child. That one should ever have attached such value to that phantom was incredible. Its disguise had vanished in a moment, and out of it had emerged the Wearer of the Disguise that had always been hidden behind it.

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the real, unchangeable, eternal essence and being of the universe, which alone gives to the guise it wears the semblance of existence. I had become aware of that, in an astoundingly vivid, convincing experience, that had swept me off my feet and the whole world away from under my feet. I was like a man who believed himself drowned, but found himself the honoured guest of a seaking who lays untold treasures at his feet. I was like Christopher Sly, who dreamed he was a king and not a tinker, only the tinker was my dream and the kingdom the reality.

I wanted to rush out and tell the whole world about it. I wanted to shout from the house-tops. I wanted to seize all the electric cables and send a message to every land. I wanted to exploit the B.B.C. and thunder a call to a million people. I felt as if something had happened to me that had never happened to man before. Something that transcended belief. Something too good to be true. Its effect was so disturbing, so rapturously exciting that whereas I had been tow I now was flame; whereas I had all my life been blind, I now could see—see with unwonted and amazing clearness. If I could only tell, if I could but communicate this wonderful revelation, I felt I could turn all the grey lives of men into glistening gold.

Then came the chill injunction from a source that could not be disobeyed. It was to save me from inevitable disappointment. It was to save the cause of truth from the disgrace of such disappointment. For it is not another's testimony that avails, but one's own experience, one's own contact with reality. I was to be silent. I was to let this marvel burn as a hidden fire to warm all my actions; it was to be a source of comfort to cheer the sad and desolate; it was to be a light within that should shine forth in every word, and thought and deed; it was equip me with inward strength to make others strong, with patience and endurance to make others bear more evenly the slings and arrows of outrageous fortune. The vision was a personal gift, a secret dower to my unworthi-Its grace was to go forth in illumination, its power in more faithful service. But about the nature of the revealed discovery I was to keep my lips sealed. And now know what means that lurking smile, that half-repressed, half-escaping glow in the eyes of many of my friends. They carry a detachment as if they were listening half the time to voices inaudible to us, as if they kept a tryst in secret and some revered presence visited them in the silence.

SCIENCE OF THOUGHT REVIEW.

A Man of Faith.

By THE EDITOR.

SECOND SERIES.

GEORGE MULLER, OF BRISTOL.

INTRODUCTION.

IT is with feelings of great reverence that I set out to attempt to draw some lessons from the life of this man of faith, George Muller, of Bristol. Let me first of all acknowledge my sources of information, which are as follows: George Muller, of Bristol, by Arthur T. Pierson, D.D., with an Introduction by James Wright. Published in 1899 by James Nisbet & Co., Ltd., 21, Berners Street London, and The Life of George Muller, A Record of Faith Triumphant, by William Henry Harding. Pub-lished by Morgan and Scott, Ltd., 12, Paternoster Buildings, London, E.C. The copies that I have are secondhand, and whether copies of either of them can now be obtained I do not know. Readers desirous of possessing a copy should not write to us, because we cannot help in any way whatever. They should search the second-hand bookshops, or get their bookseller to advertise on their behalf in The Bookseller's Circular. Then, if copies are procurable at all, they will get them at quite a moderate figure. Readers overseas might write to Messrs. Foyle, the big Booksellers, of Charing Cross Road, London, instead of to this office, for this firm is probably the most likely to have a copy, whereas we have no copies at all, and have no means of obtaining any. I mention all this because whenever a book is written about in these pages, a stream of enquiries and requests always flows to this office, but it is regretted that in this case no service is available. It may, of course, be possible that new copies of both works are available, in which case your bookseller could get them for you, or obtain particulars.

For the information of those who are not acquainted at all with the life and work of George Muller, let it be said that he founded the famous Bristol Orphanages, and maintained them during his long life, during which time he made no appeal for funds, relying instead entirely upon faith and prayer. During this time no less than £1,380,000 (one million, three hundred and eighty thou-

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sand pounds sterling) was subscribed by the public for George Muller's work, all of which was sent in the form of free-will offerings. No one was ever asked to give, each one gave as he was led. It is because his life proves again and again the power of faith, that George Muller forms the subject of these articles. In his Introduction Mr. Harding says: "This young Prussian . . . stood out against the whole world. He had no resources, no wealthy friends to guarantee overdrafts, no name of high lineage whereby to conjure support from society; it was solely in dependence upon God Himself that he ventured upon the wonderful career which has made his name everywhere honoured and loved by the children of faith."

The encouraging fact that impresses us, as we study the life of George Muller, is that he was no super man, but a simple man, who did things which you and I can do, if we only will do them. He was a right thinker though he probably did not know it. He never entertained thoughts of doubt, but filled his mind with thoughts of faith and confidence. He believed the truth about God and refused to think any thoughts that were not in harmony with this truth. And, needless to say, he acted according to his

thoughts and was faithful to them.

GEORGE MULLER'S EARLY LIFE.

In commencing this work, which I fear will be fragmentary and lacking in proportion and continuity—for such a great subject demands a far more competent pen than mine—it is my joy to testify to the uplifting and strengthening effect a study of these two biographies has brought to me. Especially while reading the one by Dr. Pierson has my soul been uplifted and my faith deepened and strengthened, in a way impossible to describe.

How true it is that God's ways are not man's ways, and that God's wisdom is foolishness to man. If human wisdom had had to select a man to fill the unique position which George Muller afterwards occupied it would not have chosen George Muller. But the ways of God are wonderful, past all finding out, and beyond all human wisdom. It pleased God to choose George Muller, drunken, dissipated, dishonest, mean, underhand, deceitful youth though he was, according to his own accounts, and to entrust to him a work of faith and devoted service, such as is probably without equal in all the annals of Christian work and service. George Muller, in his early

days, according to his own tale of himself, was a "bad lot." He robbed his father, he deceived him with a whole chain of lies, he lived riotously and fraudulently at hotels, and finally got put into gaol. Such a bad lot was he that it seemed that young George Muller suffered from a queer psychological kink or twist, a peculiar criminal tendency, which must assuredly bring him down to the gutter, and to a felon's grave. No Psychologist would have been able to do anything for George Muller, of that I am sure. He was one of those cases which baffle treatment entirely. An eminent Psychologist once confessed to me that it is impossible to do anything to restrain and reform certain cases. He acknowledged that the only thing that could entirely change the character, in such cases, would be that

process known as being "born again."

And this is what took place in George Muller's experience. One evening he was persuaded to attend a meeting held at the house of a worthy but uneducated man, Wagner by name. This made such an impression upon young Muller that he never was the same again. From that time he began to live the regenerate life. Saturday evening in November, 1825, to this young student of Halle, was the parting of the ways. tasted that the Lord was gracious, though he himself could not account for the new relish for divine things which made it seem too long to wait a week for another meal; so that thrice before the Saturday following he sought the house of brother Wagner, there, with the help of brethren, to search the Scriptures." Dr. Pierson says further: "We should lose one of the main lessons of this life-story by passing too hastily over such an event as this conversion and the exact manner of it, for here is to be found the first great step in God's preparation of the workman for his Those of us who have passed through a similar experience, as that of young George Muller, must thankfully and gratefully acknowledge how wonderful are the love and wisdom of God in making arrangements, so to speak, to win us from our life of crookedness and folly. and to draw us to Himself, where alone we can be happy and satisfied. He even makes use of our lusts and excursions into sin to bring about our regeneration. God does not will us to sin, for we are enticed and led astray by our own lusts and the deceitfulness of our own heart, but the Spirit makes use of the misery into which our sins land us, so that through our suffering, disappointment and disillusionment we are led to turn to God. We seek satis-

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faction in the baubles of the world, discovering no satisfaction at all, but only disappointment and despair. Finding no satisfaction anywhere, we at last turn to Reality where alone satisfaction can be found. Then like Francis Thompson we realize that Divine Love has been pursuing us all our days. Because it is Love, it allows us full liberty of choice, it does not compel, it only draws us by its very nature. Because it is Love, we must surely give in, sooner or later, for who can withstand Love for ever!

From now onwards life prepared young Muller for the

great work to which he was later to be called. He had to learn to trust God for material supplies, as well as for power with which to overcome his crooked and profligate George, filled with new zeal wanted to be propensities. a missionary, but, says Dr. Pierson, "his father was not only much displeased, but greatly disappointed, and dealt in reproaches very hard to bear. He reminded George of all the money he had spent on his education in the expectation that he would repay him by getting such a living as would insure to the parent a comfortable home and support for his old age; and in a fit of rage he exclaimed that he would no longer look on him as a son, Then, seeing that son unmoved in his quiet steadfastness, he changed tone, and from threats turned to tears of entreaty that were much harder to resist than reproaches. The result of the interview was a significant step in preparation for his son's life's mission. His (George Muller's) resolve was unbroken to follow the Lord's leading at any cost, but he now clearly saw that he could be independent of man only by being more entirely dependent upon God, and that henceforth he should take no more money from his father. To receive such support implied obedience to his wishes, for it seemed plainly wrong to look to him for the cost of his training when he had no prospect or intention of meeting his known expectations. If he was to live on his father's money, he was under a tacit obligation to

endanger his integrity.

"God was leading His servant in his youth to cast himself upon Him for temporal supplies. This step was not taken without cost, for the two years yet to be spent at the University would require more outlay than during any time previous. But thus early also did he find God a

carry out his plans and seek a good living at home. Thus early in life George Muller learned the valuable lesson that one must preserve his independence if he would not faithful Provider and Friend in need. Shortly after, certain American gentlemen, three of whom were college professors, being in Halle and wishing instruction in German, were recommended to employ George Muller as tutor; and the pay was so ample for the lessons taught them and the lectures written out for them, that all wants were more than met."

But not only had young Muller to learn to trust God entirely for temporal supply, but he had to learn how to be led by the Spirit. He learnt the first lesson more easily and quickly than he did the second. He wanted to become a missionary, but not yet having learnt the rules governing the Spirit-led life, he was in too much of a hurry. He felt that he must push on, force the pace, and hustle, as men of the world do. We are all guilty of this in our salad days. 'We say: I must do this, or I must do that, and then, if the way does not open, we try to force things, with most painful results. One of the saddest sights is the man who thinks, and perhaps, unwisely declares, that he has a Great Work to do for God, and that he must get on with it. So he goes rushing about the world breaking down opposition, forcing his way here, there, and everywhere, meeting with trouble and difficulty at every turn. If instead of all this he were to realize that he has no Great Work to do at all, but that the work is the Lord's and that if he be sufficiently humble and modest he may be allowed to share in it, if and when the Lord's plans are ready, he would experience no difficulty at all, but only harmonicus progression and true success and achievement.

Young Muller was not egoistic and was not misled into thinking that he had a Great Work to do for God, but he was very eager to be used in the missionary field. Mature disciples at Halle advised him to wait quietly for divine guidance. But young George was too impatient to wait for the right moment which alone is the right time to go forward, so he cast lots. The result made him apply to the Berlin Missionary Society, but he was not accepted. "Thus," says Dr. Pierson, "a higher Hand had disposed while man proposed. God kept out of the mission field, at this juncture one so utterly unfit for His work that he had not even learnt that primary lesson that he who would work with God must first wait on Him and wait for Him, and that all undue haste in such a matter is worse than waste. . . . He, George Muller, learnt two lessons, which new dealings with God more and more deeply im-

THE SERMON ON THE MOUNT.

pressed: First, that the safe guide in every crisis is believing prayer in connection with the word of God; Secondly, that continued uncertainty as to one's course is a reason

for continued waiting.

Later, George Muller could plainly see that if he had been allowed to act according to the lot-drawing result, his choice would have been a life-mistake. He wanted to go as a missionary to the East Indies, but his repeated offers met with as many refusals. He was prevented from going because God had a different plan for him. Life was preparing Muller for a larger and greater witness than

even ministering to the heathen.

This experience of George Muller's early life is the same as the experience of all of us who endeavour to live according to the leading of the Spirit. The way of the Spirit is always harmonious. Any other way is filled with difficulty and disorder. We can find the way of the Spirit only by waiting for the leading of the Spirit. If the way opens harmoniously, and we are conscious of the divine leading, then we may safely go forward, quietly and humbly, depending wholly upon God for strength, wisdom and guidance. If, however, we find our way blocked, and if we have no conscious leading of the Spirit, we must not force matters on any account, but must wait until the way does open, and we become conscious of the divine leading. The advice of all who are mature in the life of dependence upon God is: When in doubt, wait. (To be continued).

The Sermon on the Mount.

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AN INTERPRETATION FOR THE MODERN DAY.

THE Hebrew method of prophecy and teaching was chiefly given by symbol, though frequently also in the language of poetry. The advantage of this method in an age when printing was not in use is obvious, for the glamour of poetry and symbol would cause the subject to remain in the memory, whereas events related in colloquial talk would sooner be forgotten. We have an instance of this nearer our time in the Scottish and Welsh Bards.

This is one explanation why lesus in His discourses and teachings so frequently used this method, and the people being accustomed to it entered into its meaning

more readily than the early Christians of the West. For the trend of our Western mentality is literal, while that of the Eastern more poetical. This is also one reason why the teaching of the Sermon on the Mount, is considered so difficult of present-day application. We read and interpret it in our baldly literal way, instead of seeking the inner meaning.

The opening verses of this renowned discourse have been called the Beatitudes, wherein Jesus seems to have been teaching only His immediate followers, but as the crowd increased and came nearer. His teaching became

more general

Interpretation of Matt. 5, v. 3.

The word "blessing" or "blessed" in our modern interpretation is understood as the giving and receiving of some good or desirable gift, but the true inner meaning of the word, as used here, is a state of mental or spiritual The very opening words of this great dis-

course is an indication of this.

v. 1 .- " It is well with the poor in spirit." The meaning of the poor in spirit has often been a source of perplexity to the casual reader. The essence of poverty is the need of something, and the desire for it includes the effort to obtain it. Apply this to the phrase "poor in spirit," and this I think explains it, connecting with it the promise of Jesus in another discourse: "They that seek shall find." It is well with such a seeker, he is in the state of the Kingdom.

v. 4.—Those who regret the absence of loved ones, and those who regret their past way of life shall find consolation when they seek it at its true and only source.

It is well with them.

v. 5.—The unaggressive and gentle shall receive all of

the earth that they need. It is well with them.

v. 6-12.—Those who long to attain their highest aspiration shall find increasing satisfaction. Those who are

kindhearted to all shall meet the same.

The pure in heart perceive the nature of God, and the peace makers and peace keepers also. Those, too, who may find their way of life apparently hindered by adverse criticism or even ridicule for the sake of principle. It is even well with them, for in making a stand for right they also are in the heavenly kingdom. That state of mind is their reward.

v. 13.—It is you who are to permeate the world with the

essence or flavour of perfection.

v. 16.-It is you who are to shed the light of perfection

THE SERMON ON THE MOUNT.

wherever you are, so that every one may see in you a resemblance to their own highest thought of God, and so be encouraged to continue their own endeavours.

v. 18.—The Law, would doubtless mean to those first hearers, the Levitical Law, but it meant also the law of God for the whole race, and whoever with knowledge and intent acts contrary to the law (his own highest sense of good) even in the veriest detail of daily life will be esteemed least in the kingdom of the heavenly mind.

v. 20.-The way to perfection.

v. 21.—Enumeration of the steps on the way, as:—

Cherish no anger. This is not exactly to say that the feeling of indignation is a sin. The sin is in cherishing it. Give it not a moment's house-room. Or: Do not harbour a contemptuous thought of anyone. Or: Be ready as opportunity offers to show a friendly spirit to all, especially to those (and this is harder) who may have shown unfriendliness to you. And: Cherish no sex thoughts, entertain them not, either relating to yourself or other people.

v. 33-37.—Let your words be direct and to the point, neither more than you mean nor less. Great danger to yourself and others lurks here. Constant watchfulness is

needed.

v. 38.—Do not resist a wrong done to yourself by doing another wrong either to the doer or another person; if such action brings any satisfaction it shows an entirely wrong basis of life. Let such a one stop and make a volte face. Rather as opportunity offers show the one who has injured you a kindly spirit, though without ostentation.

v. 38.—Verse 38 and the following three verses are expressed in the language of hyperbole, that is, truths stated in extreme terms, which for the purpose of impressment goes further that the literal meaning. The lesson to be learned from these four verses is that of non-resentment. The practice of non-resentment enables one to keep poise and balance under any circumstances.

v. 41.—Give. Here the interpretation cannot solely—if at all—refer to material things, for neither in the day of Jesus nor in our own day had or has anyone money or goods enough to give to all who ask them. But we can, and are here commanded to give ourselves, our best thoughts and work to all who are ready to receive them, nor even refuse to lend all the thoughts and words given to us through the Spirit. This would seem to preclude the custom of copyright in the book form of good words.

v.44-48.—Love. Yes, love your enemies, those who manifest ill-feeling towards you. "This is a hard saying" -more especially as the general conception of love is an agreeable feeling of liking and affection, and you cannot have that feeling towards those who are malicious and cruel. But Love can be active apart from feelings of liking and affection. No word in our language has been so prostituted as this greatest of all words. The novelist is chiefly to blame for this misrepresentation, using the word to denote sex attraction. It is a calamity that there is no word in the English language as in the classic Greek (Eros) to denote sex passion. There are other words as Philo and Agape for friendship and love, and only the latter appear in the Greek text of the New Testament. Love is beyond definition but it may help a little to express it as Universal unconditional goodwill. words are inadequate, yet if we would act and feel goodwill towards anyone who has shown enmity to us it would do all that love could do, and we should find that in the end the enmity would be lost. Love never fails.

Chap. 6, v. 1-5.—Let your acts of kindness be done for kindness' sake, then you will not need to tell anyone of

them.

v. 6-13.—There is in everyone an inner recess of being where communion with Him who dwells there can only be known. This alone is prayer. The use of words in prayer is not to inform God He knows what we need, but words are a means of making those needs clear to

ourselves, and thereby a communion is made.

v. 14.—Forgive. Much of the wrong and hurt we receive from others is unintentional and often seems harder to forgive than the wrong intended to hurt, especially if the thoughtless unkindnesses—as sometimes in family life—are frequent. Constant pin-pricks require more love to heal than a palpable wound, but in either case, love—goodwill deep down in the heart never fails.

v. 16.—Encourage cheerfulness of heart and the face

will reflect the same.

v. 19.—Do not set your heart on things so that if you lose them it would cloud your life. The treasure of life is the inward sense, or realization that God is, and that He knows you. That state of mind is heavenly. It is the peace that Jesus spoke of.

v. 22.—The eye of the body is a symbol of inner or spiritual vision which may be interpreted as the highest concept of good that each individual has so far attained. This eye of the Spirit though often dim is never stone

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blind, yet sometimes it would appear so, but with deep gratitude we declare that the most ignorant, yea, the most debased human being has a flickering light of good—of perfection, and as the Shepherd sought His straying sheep till He found it so surely will the Spirit continue His seek-

ing till all are brought into the fold.

v. 25.—Reject anxiety about the necessities—details of what is called civilized life. When conditions of lack of money, and everything therewith connected are pressing, then rely on God to the utmost of your faith, asking Him to reveal a way out of your difficulties, and in proportion to your confidence, yes, even beyond it, a way will be revealed. It may not be as you expect or not quite as you would like, but take the step and trust in God.

Read in the text to the end of the chapter.

Chap. 7, v. 1.—Do not condemn or criticise what others do or say, remembering that probably they see just as many shortcomings in you as you see in them. Do not allow your thoughts to dwell either on the flagrant misdeeds of others or on the small lapses of those about you. You yourself are not exempt from these.

v. 5.—Be chary of offering good advice, or pointing out errors, for however well intentioned, very seldom is any-

one ever helped by that means.

v. 7-11. Ask, seek, knock. These are among the most precious words Jesus uttered. If you whose sense of fatherhood is so imperfect—so self-centred, if you desire good for your children, how much more does the Heavenly Father desire to give of His best to His children, but unless their desire is as great (in their degree) those gifts could not be appropriated. He waits to be gracious.

v. 12.—The Golden Rule of life is acknowledged by all. It is an epitome of the whole teaching of this discourse, yet although no one has ever been known to disparage it, we all find it a small and narrow gate to enter

and the path steep.

v. 13.—The way of self pleasing with little consideration for others is broad and wide, and we are often in the crowd walking therein.

v. 24.—Everyone therefore who listens to this teaching of Jesus and acts in accord with it is wise both for the

present and the future.

v. 28.—When the teaching of this matchless discourse is adopted as the standard of conduct by the whole race, then this planet will have become one of the Dominions of the Kingdom of God—then it will be blessed. It will be creditive the boundary of the Kingdom of God—then it will be blessed. It will be creditive the boundary of the kingdom of God—then it will be blessed. It will be creditive the boundary of the kingdom of this matchless discourse is adopted as the standard of conduct by the whole race, the will be creditive the boundary of the kingdom of the kingdom of the boundary of the kingdom of

SCIENCE OF THOUGHT REVIEW

Book Reviews.

By RICHARD WHITWELL.

"ILLUMINATION AND LOVE." By ARIEL (GEORGE ELMER LITTLEFIELD). The Red Rose Press, 2136, Red Rose Way, Santa Barbara, California. Price, say One Dollar.

The reason why no price is stated is given in the farewell word, which runs as follows: "Dear friend, this little book is a love-gift to you, through the gracious love-offerings of others. And now, if you send a little love-gift of appreciation, its true and beautiful mes-

sage will inspire another soul.

This little book, very artistically and beautifully put together, well deserves its title, though not so much for what is actually said, as what breathes through it. There is a gladsome spirit behind, speaking through one whose life has been touched into joy—and simplicity. Ariel, of the great poet's creation, was indeed the very spirit of joy, as we catch in these lines, if our memory rightly serve:

> " Merrily, merrily shall I live now, Under the blossom that hangs on the bough."

The joy, to remember what we are, and where we are, if we but knew! When we can look on our brother, and see him with eyes illumined, the world of God's love slips in.

"My passion," states the writer in the Foreword, "is to express Truth simply, clearly, briefly, lovingly. Intuitively, openly to the soul, rather than through the thickets of the intellect.

It is a love-gift . . .

But I have quit commercialism. Forsaken it for love's way. 'Cause I've a vision of the happy day coming, when all will vie to give, instead of to get, . . . and business will be to bless, not profiteer. So, seeing this ideal, I must help make it real. . . . Must be true to myself, else be sick. . . . For, if one aspires, and does not act; if one glimpses the Sublime; if one loves and does not give . . . one degenerates into that awful thing—mere mediocrity—awful, because every soul is potentially glorious!

One must live his ideal to make it real, to be sane and well. . . . Therefore, while crowds are racing for will-o-wisp felicities of the future, I sidestep, pausing serenely, just to live say fifty years ahead of our time, and anticipate the Happy Day to come by drawing the Future into the Present and, like an immortal, blend both into the

eternal NOW."

The book is chatty, and it is interspersed with little pointed stories, and happy little bits of verse. Every now and then we come upon a word of fine penetration of truth. Touching upon that will-of-the-wisp seeking to make good for the future, closing thereby avenues of present joy, we find such words of deep meaning as this:

"Business is the unfoldment and enrichment of one's soul; Big

Business is the enrichment and unfoldment of all souls."

"I am as I am and where I am-as you are where you are; and God never forsakes us, ever leads, constantly blesses. And O! so many true and beautiful souls, embodied and invisible, continually signal me, welcome me, commune and sing with me . . . all rejoicing in our fascinating, thrilling work-awaking and inspiring other souls

to this royal life in the Kingdom of God. Life! how good and great

and glorious it is!"

So friends, when we see a brother or sister stupefied with sensation, tethered to their poverty or to their property—which is the same thing; limited with blindness; captive to their fears—when we behold a world sitting in goblin darkness perceiving not angelic gladness; in prisons of ignorance, unaware that all doors open to the magic of the soul's command—how can we help coming forth, the surging, urging truth leaping from our lips:

"The spirit of the Lord is upon me,
Wherefore he hath anointed me to preach glad tidings to the poor;
He hath sent me to proclaim release to the captives,
And recovery of sight to the blind."

"MY THOUGHTS." By KUNIHIKO ОНКВА. Translated by Iwao Matsubara and E. T. Iglehart. In two parts. Obtainable from the author, 54, Mita, Meguro, Tokio. No price stated, probably 1/- net.

It is good to know that thoughts kindred to those made familiar in this magazine should be circulated in far Japan; it is better to know that these same thoughts have found native root there. The reception of the first part of this little book, published in 1925, speaks volumes, for no less than a hundred thousand copies were distributed. The simple message came new and fresh, and those who received it have rejoiced, and made it known. It was a little book of just a few pages, of fifty-one upward turned thoughts. We trust that part two, which has been added to the former by our good Japanese brother, will meet with an equally warm and wide reception, and effect a great and increasing work of good. The second part is subdivided under the headings of Culture, Education and Religion; the first is headed as "My Thoughts." We will quote a few of these varied thoughts.

"Spiritual progress consists in the total expulsion of our old habitual habit of thinking, or in the embracing of new thoughts."

"Man is mind. Mind is man. Mind is of the universal. Great nature—Eternal Life—Omnipotence (God). Man's mind, thus linked, is unlimited in power. But if not conscious of these mysteries he is no better than a stone hidden in the earth."

"Man's life is too brief, when compared with the eternity of the universe. Do not put off till to-morrow, but begin to-day to give this brief life a deeper meaning, a greater strength and a fuller satsfaction."

"True conviction and deep faith have a silent influence upon men. True education must be thus. Methods of teaching, moral philosophy, administration—all these are but secondary."

"While even we ourselves fail to live according to our will, we quarrel with others because they fall short of our desires. We ought to live alone on a desert island in a distant sea."

"Conscience is immanent universal Mind. Therefore in acting

according to our conscience we have limitless power."

"I am convinced of the necessity of a spiritual movement, in order to provide on the one hand a philosophical basis for our national glory, and on the other a religious faith upon which our human spirit may stand."

"CONSTRUCTIVE CHILD TRAINING." By CHRISTIAN D. LARSON. Price 50 cents post paid. Published and for sale by the author, 591, North Beechwood Drive, Los Angeles, California.

Emphatically the teaching of this small book is to see the child in the light of the ideal; to noid to it, and not depart from it; to speak from it and to teach from it as occasion and opportunity serve -yes, and to look for the opportunity and make the most of it, for

the sowing of germinal seed of true thought and great thought.

Let us for the moment take a leap to near the end of the book, the chapter, "Teach him that he can." There is a certain strength in it: "Teach the child to make deep and constant use of this powerful statement—I can. Teach him to think, feel and say, I can. Use every method you can find—or, better still, develop your own methods—to build into his mind the positive conviction that he can. Teach him to feel, and believe, that, no matter what the task may be, he can do it; no matter what the obstacle may be, he can remove it; no matter what may seem to be in the way, he can get through; and no matter how great or how difficult the undertaking, he can accomplish what he has in view." And so on. Yet we would have liked to have seen it stressed that the I can is a sword not to be used for the low and mean purpose of profit-mongering, or any downward way, for it is tarnished thereby, but rather that it be dedicated unto that which makes for righteousness and truth. A high aim should be centrally enforced, which if sought after, contains this assurance, that all good, in the very best way, follows after. We would have liked to see not quite so much stress on self-achievement, as that achievement of the greater Self

which implies a wider outlook, a richer vision in every way.

Nevertheless, as we have already said, the book is a very helpful one, in that it is both practical and definite. And it suggests lines upon which one might wisely build. If the child can co-operate in

his own unfoldment, that in itself is an achievement.

Let us quote a few excellent things. "To be clean is to be strong: to be clean in thought and purpose—in habit and desire . . . For purity is power. . . . Teach this to the child and to everyone."

"This should be made the keynote of the present age: To do more for the child; to do all that we possibly can. To give to every child the very best, as to guidance, training and inspiration, that

science and experience can discover and perfect."

"The civilizations of to-morrow will be determined, in the main, by the way we teach and train the child of to-day. The future of this planet is in the hands of the rising generation. . . We now have the knowledge, to be used-with faith, persistence, and enthusiasm--on the largest possible scale."

"EAST-WEST"; the Magazine of the Yogoda Movement, America. Published by the "Yogoda Sat-Sanga Society of America," 509, Fifth Avenue, New York City, U.S.A. Jan.-Feb., 1929. Sub-

scription \$2.00; single copy 25 cents.

The claim of Swami Yogonanda, the originator of the system of Yogoda, is that it is so adapted that it cannot help but develop, and recharge with energy, both body and soul. It adapts Eastern yogi-methods, meditation, concentration, exercise, breathing, moderating the combined systems to Western necessity -- and in certain ways, perhaps, developing the same-apparently with a measure of success.

The magazine is a good one, and contains much idealism, includ-CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

BOOK REVIEWS.

ing a practical article by Swami Yogonanda, stressing our working from within rather than from without. There are other articles of fine merit, and also much excellent verse. An interesting page is devoted to recipes; not vegetarian, but soul-recipes. There are three

given, which we will try to convey in a nutshell.

The first is a "prosperity recipe": "Earn rightly, spend less than your income, invest your money in absolutely secure things, and prosperity will seek you." The next is an "intellectual recipe": "One should never read without assimilation. If you can assimilate, you will know much with little reading. Read every day some good book, and keep busy. . . Good books are your most civil, silent friends." The "spiritual recipe" is less easy to give in a nutshell: "Find Him within and you will find Him everywhere. . . Seek until you find the real technique of salvation, but when you find it, stick to it. . . With reason be loyal to the path you have taken, and above all keep travelling, running, racing in it until you have reached the goal of peace."

We ourselves prefer the recipe of the prophet Micah: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Ah, what a difference! And is not this after all

the only way direct to the Kingdom of Heaven?

What perhaps gave us most interest was the account of a saintly woman in Bengal, still but 33 years old; uneducated, and yet so spiritually illumined that people come from near and far to her for spiritual help, advice or healing; and how she is giving her soul to the reform of Indian society.

"NOVSPIRITO" (Dumonata Gazeto)—Esperanto New Thought Magazine, TRANSLATION of the Esperanto New Thought Magazine. (Bi-monthly). Price 4½d.: 5d. post free, each; 2/6 per annum. Obtainable from "Esperanto," c/o I.N.T.A., 93, Mortimer Street,

London, W.1.

We are glad again to draw the attention of our readers to this little magazine, of such very worthy purpose, which is through the medium of this international language to introduce the principles of New Thought wherever it reaches. So we can conceive of the message going forth, to use old Dr. Johnson's phrase, "from China to Peru." One might imagine the glad surprise of simple people coming to it for the first time. It is a slender little magazine—that is but to be expected—but the quality is good, wholly good, and the spirit is true. It is better to have much that is good in slender compass, than to search through reams of matter for hidden treasure.

Here is a pointed thought: "Do not wait for a calamity to turn

to God. Practise acquiring the Consciousness every day."

"THE PRESENCE." By Albert S. Hullah, M.C. Published by the Epworth Press (J. Alfred Sharp), London. 6d. net.

This is what one might call a very charming little walk and talk on the subject of the Presence of God. It commences with the picture of Sir Ernest Shackleton and his brave companions pioneering through the trackless desert of snow and unbroken ice. They had at times a sense almost of divine companionship, even as during the march of thirty-six hours over the unnamed glaciers and mountains of South Georgia, it seemed, he wrote, "that we were not three but four." He said nothing at the time to his companion, but afterwards, he writes "Worsley said to me, Boss, I had the curious feeling on the march that there was Another Person with us."

With incident and application the writer speaks beautifully what

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the Presence means, and the difference where It is felt and realized, and otherwise.

Where is the Presence, is the question asked. And the answer "why, close to every person in his dire need!"

"When you feel the world too much for your heart and spirit, get away from it. Have a period of solitude with God . . . You may be quiet even in a busy world . . . In the midst of the world we get distracted. We lose our balance. Life gets out of focus. The Presence brings calmness. . . . He touches our eyes and we begin to see, and we go back to life strengthened for the daily toil, wiser, stronger, braver—to play our part in the great communion of humanity, to which we belong, to do the work God has given us to do. In these moments there will come to us a sense of peace, a consciousness of power, an awareness of a near Presence, and a vision of the worth and glory of life."

"THE HEALING EVANGEL." Price 15 cents monthly; \$1.50 a year. Published by "The Society of the Nazarene," Mountain Lakes N.J., U.S.A.

This little magazine deals with two aspects of the Christian life which ever have close association, arising as they do in the endeavour to tap the deeper springs; even as the great teachers of old have cried, "Come ye to the waters." They represent the deeper life, and the urgent endeavour to practise the same. They are the twain movements of Mysticism, which means the emphasis on the indwelling Spirit, and of spiritual healing, which comes from that recognition.

It stands, the editor reminds his teaders, quite uncompromisingly for the Christian Way of Life. "Expressed in words it sounds simple, orthodox—almost obvious, in practice it is difficult—but not impossible." "The Society of the Nazarene began its existence as a powerful affirmation of the inherent power of the Church, through the indwelling Spirit of Christ, to heal the sick in His name. This naturally included a protest at the seeming apathy and inertia manifested in every hand by the orthodox towards the evangel of healing. . . The greatest discovery has been that Healing, both in teaching and practice, is part of a constructive interpretation of the Christian Life. . . To follow the Christian Way of Life is to find Healing in the highest sense—not as a selfish acquisition but as part of the birthright of Humanity as exemplified in the Life of Jesus of Nazareth."

In the particular number before us there is a very fine article—Part I.—by The Very Rev. Claude O'Flaherty on the subject "The Medical Profession and Spiritual Healing," based upon a very sympathetic enquiry by Sir Clifford Allbutt into the rationale of Christian Healing. A second interesting article is called "The Joyful Mystic," or the message of Thomas Traherne, the seventeenth century divine, whose fine meditations and splendid mystical verse have

only comparatively recently been discovered in manuscript.

O Lord, I wonder at Thy love
Which did my infancy so early move,
But more, at that which did forbear
And move so long, though slighted many a year.
But most of all, O GOD, that Thou
Should'st me at last convert, I scarce know how

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BOOK REVIEWS.

"TRUTH'S COSMOLOGY." By ALBERT C. GRIER. Puhlishers, The Church of the Truth, Spokane, Washington, U.S.A.

Price \$1.00 (probably).

A word of praise for Mr. Grier, who is shortly to be in London, and at the I.N.T.A. Congress, the honoured guest of the British section of this great Movement. If the word spoken through friendship is true, it will be the welcome of a very charming personality. But our function in this review is to present something of his thought, and spiritual vision, and we will do this, believing that it presents the man with more photographic truth than aught else could do. A large-hearted man, finely discerning, and loyal to the great central truths; this I think we will find.

It is by our vision of Truth, that our life in a personal way reacts in ways of truth. A bigness of conception at length precipi-

tates in practical ways of experience.

Here is a large thought: "To the vision of the Truth, the material world is God in manifestation; its substance is His substance, and its nature His nature. In the old science which saw no spiritual element, as well as in the old religion which saw no material foundation, the thought of this relationship was impossible; but in the new science which begins with spirit, and views all in the light of spirit, this view becomes the only rational one. No material science, in spite of its wonderful discoveries, can ever depict the reality and fineness of the universe . . . I believe that one of the privileges of man throughout eternity will be his increasing awareness of the fineness of the universe which he has grossly called material. Throughout the ages he will be brought to a truer and truer understanding of its inner nature. I am persuaded that if our senses were open we should see the real wonder, beauty and glory of the timiest speck of matter. We should be like Moses at the burning bush."

"Earth's crammed with heaven, and every common bush afire with God,

But only he who sees takes off his shoes."

Emerson affirms that a scul knows truth with that same know-

ledge that man is aware intuitively when he is awake. "God is good. When the soul rests upon the foundation of reality, it is upon the plane of all-good. You know, then, the nature of God, and it follows that you know the will of God. If any of you should go to my home and tell my little girl of some unkind thing you thought I had done, she would not believe you whether it seemed true or not. This is one of the happiest things in my life. We must have the same relationships with God. We must touch hearts with Him, and know the entirety of His goodness. When we have made our at-one-ment with Him, we have in our hands the solution of every problem."
"Truth has a touchstone . . . the Kingdom of God within you

is that touchstone. . . . "When those whom I have believed to be Truth-teachers are eager to find out under what constellation I was born my soul is filled with sadness. The stars in the skies have had not the slightest influence over the destiny of a son of God. . . In the Book of Revelation we read, 'And he that overcometh . . I will give him the morning star.' Tremendous concept, that the Father's objective in this universe is controlled, governed and directed by the within of man! Number, colour, vibration, the stars—what have they to do with the fabrication of the soul. . . . Verily, verily, I say, that the Kingdom of God is within you.

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"How can I impart the spirit of the Truth? Words seem to profane my vision. . . . Truth is that ineffable something which a man knows he has when it is in his possession. If he does not have it, however, he is unaware of the fact. Truth is the new birth of which Jesus so sacredly speaks. 'Verily, verily I say unto thee, except a man be born again he cannot see the Kingdom of God.' The spirit of the Truth detects all truth. It opens door after door to the ultimate of life.

"If human lips find difficulty in speaking of the spirit of the Truth, how shall they attempt to depict the subtlety of its essence? The Bible says, 'God so loved the world that He gave His only begotten son.' There was no other channel big enough to express the essence of the Truth, which is love. God is love. Love is the essence of Truth because it is the essence of God."

The first series of chapters unfold Mr. Grier's conception of Truth's cosmology, under the ordered headings of "God," "Jesus Christ," "Man," "The Material Universe," "The Law of Life" and "The Goal." Following this are other discourses amplifying the same: and among the titles are these, "Our Measuring Cups," "Soul Values," "In My Father's House," "Abiding Under the Shadow of the Almighty," "It is all right."

"'The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.' No people of any period have sat in greater darkness than the world is in to-day. . . . It is the glad privilege of the Truth to proclaim the light which forever has been, but which only now is perceived in anything like its fulness."

"MY PSALM OF FAITH." By HENRY VICTOR MORGAN. 1/6. net. Master Christian Publishing Co., 402, North Eye Street, Tacoma.

Washington, U.S.A.

Were it Christmas-time, we would say that a no more excellent Christmas-card could be sent to a friend than this charmingly produced booklet, enshrining a lovely Te Deum of praise. It is a Psalm of Joy in realization of the Great Good; the look into Life, and finding it perfect; and all things working wondrously toward one supreme Issue. That Good is the dominating Fact, therefore with the soul all is well, well,

"I believe the nameless All lives deep in every man, And where I do not know I trust. I cannot help but trust.

Life leads us out, and we follow by our faith; and however it leads, if we will but trust, that way is the best for us—yes, if it be even through the valley of the shadow, even there may we journey, still led on, believing still, and following without misgiving.

But the best is with us, even now and here.

"I believe there is a Way to bliss— That we may find it here— The Way to perfect trust in life.

If only our eyes could see.

SCIENCE OF THOUGHT REVIEW.

Free Literature Fund.

"Every gift, even though it is small, is valuable if you give it with a kind intention."—PHILEMON.

We gratefully acknowledge the receipt of the following donations to the above fund:—

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Total May 8th to June 7th, inclusive \$32/8/9

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Total May 8th to June 7th, inclusive

£129/8/3 \$16.00

DEAR MR. HAMBLIN,

Please find enclosed subscription for Magazine. I cannot tell you how much I look forward to its appearance; I always feel there is something expressly for me, personally. I do not expect you will remember me mentioning (in writing to you) how much I was sufferlessness gave me just what I wanted, and to-day I get a night of most refreshing sleep, and to a nerve-racked subject it has brought about just the necessary help to a cure. I thank the Giver of all Good that He has raised up servants who have it in their hearts togive out as they receive.

>>00×

Yours gratefully,

SCIENCE OF THOUGHT REVIEW.

Health and Healing.

By the Editor.

Resting in the Truth I allow the hidden splendour to escape.

WE do not have to force perfection on our hidden self, neither do we have to create it. We have not to put anything right, actually, but have only to allow the hidden splendour to escape, or the ever present perfection to manifest. God can never create imperfection. God is not the author of ill-health, sickness or disease. God is infinite Wholeness and can only create Wholeness. God's spirit of Wholeness is His spirit of life in me." To meditate upon these words is to enter into a new consciousness of health and wholeness. It makes the impossible possible of achievement. For where the flesh and the human mind and will fail, the hidden splendour, which is of the Spirit, and the true creation of God, can easily achieve.

The truth as regards health is wholeness. There is nothing short of it in Reality or the Divine Idea. All that we have to do is to allow Truth to prevail, to give up all our imperfect interpretations of it, and to leave off the thinking and mis-imagining which have produced, hitherto, so much disharmony in our life.

Resting in the Truth, and allowing our false imagining to depart, we simply realise that God's spirit of Wholeness is the Spirit of Life in us. Retiring into our inmost selves we can say quietly and gently: "God's sprit of Wholeness, is the Spirit of Life in me." We do not make any attempt to make wholeness to appear. but we simply realize quietly that the spirit in us is God's Spirit of Wholeness, Perfection and Power. By restraining from all personal effort, we allow the Wholeness and Life of the Divine to find expression. Too long has the splendour been hidden, cramped and distorted. It is time we released it and allowed it to appear.

Divine Care.

By the Editor.

I dwell in the Secret Place of the Most High; I abide under the shadow of the Almighty.

We all desire to dwell in the secret place of the Most High, but manyof us do not do so, because we think of such a state as something afar off, or as something that is beyond all possibility of our attainment. Jesus tells us that the Kingdom is not here, neither is it there, but is in our midst. It is something real and present. The Secret Place is not like a visionary city afar off, but is a state or condition that is present and real, into which we can enter now, and in which we can rest and abide at all times. The presence of God is not something that is in one place and not in another, for God is omnipresent. This Presence is just as much with each one of us as it was with St. Paul. God is no respecter of persons, he pours out his "good" upon all men; but it rests with each one of us as to whether we realise and enjoy it or not.

If, instead of thinking of the Secret Place of God as something that is afar off, we think of it as something that is here with us now, it becomes more real to us. And, if in addition, we say that we are living it this Secret Place, we find that we are merely stating the truth. We can say to our soul: "the Secret Place of the Most High is here, and I dwell in it." If we do this quietly, without strain, and perseveringly, we enter into a realization that the presence of God is a reality which not only can we enjoy, here and now, but which we are enjoying here and now.

While using such statements of truth as these, we should retire into ourselves, and look inwards, so to speak, towards the heart, or a more central point near the heart. (As a man thinketh in his heart, so is he). Then we realize that not only, in one sense, is the Kingdom of Heaven within, but that we are surrounded by a protective Presence. We abide under the shadow of the Almighty. We are enveloped in a cloud, which leads us on through the wilderness of this present experience to the Promised Land of a perfectly awakened and illumined consciousness.

THE SCIENCE OF THOUGHT REVIEW.

CHICHESTER, ENGLAND

Dear Editor.

Having been helped by the contents of *The Science of Thought* Review I am anxious that others should benefit also. Will you therefore send it for one year to

Name and Address of your friend here.	
or which I enc	lose a Free Will Offering
Your own Name and Address here.	
	l

Whatever amount is sent, small or large, will be accepted. We rely entirely on the Spirit expressed through the generosity of our readers to meet our expenses. Freely we have received: freely give."

LETTERS FROM STUDENIS.

November 21st, 1928.

DEAR MR. HAMBLIN.

I thank you for your No. 1 Course of Lessons, which have come

to an end, much to my regret.

Gradually, erroneous ideas are being eradicated from the subconscious mind, and new thoughts are being established; my general health has improved wonderfully, and there is now a joy and satisfaction in life, which was unknown to me before.

My experience on entering the Silence is very precious, and has now become an absolute necessity. I have a long way to go, but it is with a glad and thankful heart, for the Way is full of love and

adventure.

I also appreciate the S. of T. Magazine, which I look forward

to with great pleasure every month.

It may please you to know that when opportunities occur I pass

your literature on to those whom I think are ready for it.

I will always feel greatly indebted to you for your help and guidance.

With affectionate regards and best wishes.

Yours very sincerely, A. M. W., 6254.

HELPED BY THE COURSE OF SIMPLE TALKS

DEAR MR. HAMBLIN,

I have received the series of twelve Talks on Science of Thought, sent to me free from you, and I thank you with all my heart for

having made life quite different for me.

I was weighed down with anxiety and ill health when I wrote to you. My emotions were destroying my body. Now I am an entirely new woman; people remark on the difference in my appearance and manner.

My task is exactly the same as it has been for years, that is to maintain and train my five children, but instead of feeling myself to stand alone with all the forces of the world against me, I now realise that I can use them. It is very wonderful. My children are absorbing the ideas from me and we are surely on the way to happiness and splendid service. I have not the means to help this great movement with money yet, but I will use all my energy to help those I meet who are in need.

Always yours gratefully,

DEAR MR. HAMBLIN, April 11th, 1929.

Thank you very much for the Course of Lectures just finished, particularly for the more than beautiful Blessing contained in the last accompanying letter, which contains so much more than one would

dare to hope for oneself.

Thanks to the teaching, life now seems a beautiful and blessed privilege. 'Tis but a few years since I regarded it as almost too sad to be borne; always I seemed to hear the sound of weeping within. The change is very great, though very gradual, and I thank our Lord for his work in me. Also I thank you, through whom so much light and help has come.

Please accept the balance of enclosure as a love offering to help

in your work.

Wishing you every blessing.

Yours gratefully

D. T. G. 1054.

Deeper Issues Series.

CHRIST IN YOU.

By the Author of "Spiritual Reconstruction."

"I am not able, I am not worthy, to write a 'foreword' to such a book. I have not attained to its teachings: nor am I within a thousand miles of them." But I follow after."

-Letter from the REV. PRINCIPAL ALEXANDER WHITE, D.D., LL,D.

"One of the simplest and truest expressions of the mystical spirit I have ever met with. I should not know where to point to a book expressing so much true and concise teaching."

—W. L. WILMSHURST.

ARCHDEACON WILBERFORCE wrote: "Much obliged for the New Edition of that noble book."

"The book ought to be spread broadcast."

-The Christian Commonwealth.

Price 2/6 net-JOHN M. WATKINS, 21. CECIL COURT, CHARING CROSS ROAD, LONDON, W.C.2.

The Life of the Spirit. By HENRY THOMAS HAMBLIN.

With Foreword by ALICE MORTLEY, Writer of Christ in You and Spiritual Reconstruction.

"Instead of writing a Foreword to this book, I should rather just give thanks that such a great Message is going forth. It is a Message from the heart of the Writer inspired by the living spirit of God.

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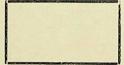
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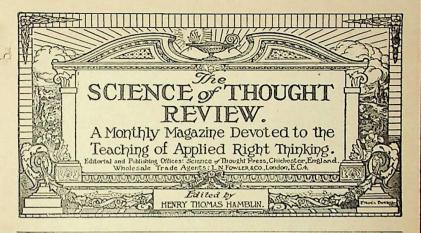
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VOL. VIII. OCTOBER, 1929. No. 10

Editor's Monthly Notes.

A RAY OF DAWN.

We are all familiar with the eighteenth verse of the fourth chapter of Proverbs: "The path of the just is as the shining light that shineth more and more unto the But Moffatt's translation is even more perfect day. illuminating. He says: "The course of good men, like a ray of dawn, shines on and on to the full light of day.' This rendering gives us a better idea of the progressiveness of the new, and God-filled, God-directed life. When we have entered into Truth our life is completely changed. Whereas, formerly, our pathway became darker and darker, and our life gloomier and gloomier, and we, ourselves, more pessimistic, day by day, now, thanks be, our course is like a ray of dawn, growing stronger, and shining more brightly, day by day, until it reaches the meridian of glory and beauty-the meridian which is never passed, the brightness and glory which can never become dim or fade away.

I find that it takes a long time to eradicate the old idea from the race consciousness that life becomes worse year by year. It is deeply imbedded in the race mind that youth possesses all that is worth having, and that, as

youth passes, so do we become more gloomy and pessimistic, until at last death comes as a merciful release from a life of woe. Because of this it takes a long time to disperse the gloom and fog in which humanity lives—the fog of illusion, pessimism and despair. In fact we cannot disperse it ourselves, although we can help, and also co-operate with the Divine Spirit of Truth, who alone can lead us into Truth. We need "a ray of dawn" to shine into our consciousness, in order that we may enter into a state of realization, in which we know that which transcends the intellect and which can be known only by direct knowing, or illumination, by the soul.

When we enter into Truth, every day the world is made new, and life becomes more blessed and beautiful. It is progressive; daily our life becomes more beautiful and filled with joy. Beauty and joy do not come to us from without, but are qualities that are brought forth from The popular idea that happiness depends upon circumstances is an illusion. Joy and happiness, laughter and praise, are generated in the soul, and these, if developed, transform the life. It is an illusion to think that we can be happy only when our circumstances make us happy. The truth is the reverse of this, for our outward life is a reflection of our inward life and the nature of our thought. If we expect life to be miserable and full of woe, then it becomes so in our experience. pessimism deepens with the years, growing greater and gloomier, until we pass out in misery and despair. however, we think, know and realize that life is good, and that it becomes better and brighter with the passing of the years, we find that it really comes to pass, and that what we think in our heart truly is.

MISAPPLIED POWERS.

The disharmonies of life are due to our distorted mind and warped imagination. For our life to be healed and harmonized, right from its centre to its circumference, our warped imagination must be brought into tune and proper alignment with the ALL-WISE, ALL-PERFECT DIVINE IMAGINATION. If we think and use our creative imagination in a right way, that is in a way that is more like the Eternal Harmony and perfection, our lives must become transformed. It does not matter what disadvantages we may have inherited, within us is the power to rise above them all, on to a higher plane, into

EDITOR'S NOTES.

a higher consciousness; and if we do this then our outward life must become correspondingly transformed.

Yet, in spite of this, we have to acknowledge that we ourselves cannot transform our lives. As Jesus said: We cannot by taking thought add one cubit to our stature, but if our thought and imagination are brought into harmony with the Divine or Heavenly Thought and Imagination, then our lives, through the power of Truth, are made to approximate with the Divine, to an ever-increasing degree.

OUR LIFE IS PERFECT.

Our life is perfect as it is imaged in the Divine Mind, for God cannot "image" or create anything that is imperfect. The imperfection and disharmony of the life that we live in the senses are due to the fact that the perfect life which was intended for us is not allowed to express. The perfect idea is warped and marred by our lack of correspondence with the Divine Idea. We need to get back to God, not only in love, purity, righteousness and character, as taught and exemplified by Jesus Christ our Lord, but also in imagination. Indeed we need go no farther, for the teaching of Jesus, if followed, leads us into all Truth, for it brings the imagination of man back to God.

While it is true that our life is perfect as it is imaged in the Divine Imagination, yet what is expressed in the outward life depends largely upon ourselves. The stream of life is good, but it can express in the form of the most horrible diseases, through our warped state of mind and through our ingrained, deeply imbedded pessimism, or in circumstances that are full of disharmony and disaster. Some may say that we are born to these things, that the stars were declining when we were born, or that we were under "an evil aspect" at the time. This may be true in part, but only if we remain puppets in the hands of fate. We are inheritors of a power greater than that of fate and circumstance. A child born in a slum will live in a slum all its days, if it remains a mere puppet of chance or fate. But if it has a mind and an ambition beyond and above its environment it will surely rise in the world. So that if we believe in being born to trouble, or not, the remedy is the same. There is a Power, and there is a way of escape for all of us. Because parents may have died of some dreaded disease; because

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we were born to poverty, maybe, or because our people came to want; because our life seems a cul-de-sac from which deliverance seems impossible; because we are the victims of habits which are dragging us down to the depths; because we may have inherited an especially weak or sinful nature which puts us outside the pale; all these things do not matter, really, because it is possible to rise above them. The difficulties to which we have been born, if given in to, are certainly evil; but, if we rise above them, thus turning them into stepping stones, they become blessings. There is a Power which can and will deliver us, if we will only trust it and allow it to work on our behalf. Life is seeking to express itself in perfection and good, if we can but allow it to come into manifestation.

Life is good, and is always seeking to manifest in the form of good. To know this, and to realize it, is to enter a life of good; for life expresses itself in the form which our mind creates for it. If we think that life is evil, then it tends to express itself as evil. If we believe it to be good, then it tends to express itself in the form of harmony and good.

DIVINE OPTIMISM.

We are born, many of us, with an inbred spirit of pessimism. The mission of the Spirit is to instil into us a Divine Optimism, which while it does not try to ignore difficulties and problems, sees a way out, and knows that the best is yet to be, and that all things work together for good to those who love God.

The great bugbear amongst Christian people is that they cannot believe that God wants them to be happy, or that the divine purpose is that they should enjoy life, and that it should become more beautiful and perfect as the years go by. They feel that it is too good to be true, or that it is wrong to think of such a thing. They do not know the power of thought, or, rather, the tremendous and far-reaching effects of the imagination. Surely our mission in life should be to enlighten people on this important matter. First to get them to understand and believe and acknowledge that God is good, that life is good, and that the Divine Idea is love, joy, peace, harmony, health, beauty and perfection; and not gloom, suffering, disharmony, ill-health, and loathsome disease. Would that we could get people to realize that God is

not the author of these dreadful things, but that if we think that He is, we are attributing to Him the works of the Devil. Our Lord came teaching a God who is a Father of love and health and liberty and joy. And what did the church of that day do to Him? It trumped up a false charge against Him and had Him committed on false evidence to death, and then murdered Him. And the churches for the most part will have nothing to do with Him either. They will not believe, neither will their blinded leaders of the blind allow them to believe, that God is a Father of love and health, abundance and beauty, joy and satisfaction, or that life should be a beautiful and lovely thing growing brighter and brighter unto the perfect noon-day splendour.

In this world of woe and misery optimists are not popular. Yet God is the greatest Optimist of all. God is the great Optimist because He knows. We can be optimists also because of our faith. Our faith is the evidence of things not seen. Our faith enables us to lay hold of the Truth, to lay hold of that which God knows, but which man does not. Our faith enables us to realize the truth of the whole matter, which is, that the universe, really, is packed with joy; that all is well, a thousand times well, as all the mystics and true illuminati have told us.

We need to get ourselves into harmony with the true Divine Optimism. We need to realize that the life of the child of God the Optimist—an optimistic Heavenly Father—must grow brighter and brighter and better and better day by day. We must not leave all the optimism to God who is an optimist because He knows all things, but to be optimists ourselves through faith, conviction and inward understanding. And this brings us to the next point, viz., that we can enter into a state of knowing or realization, or a state of awareness or illumination, due to the awakening of an inward spiritual faculty, through making use of what is termed the superconscious mind.

DEVELOPING THE USE OF THE SUPER-CONSCIOUS MIND.

It is possible to train the super-conscious mind, or to train oneself to make use of it. It is possible to use this mind, and to be so skilled in using it, that it is as easy to make contact with the Infinite and Eternal as it

is to look out of the window. The super-conscious mind is the intuitional mind. Through it we make contact with Reality. Through it we know, by direct knowing, truths which cannot be apprehended by the greatest intellect. Through it we rise above thought and all the painful and cumbersome methods of finite thinking and reasoning. Through it we can enter "a land of pure delight," where we can enjoy Heaven, just as surely as any angel.

It is through the intuitional mind that we enter a Larger Place, a more spacious country, where we can enjoy beauties and felicities, such as cannot be described. Through this mind we can rise to a plane of pure enjoyment and bliss, beside which all earthly joys fade into

insignificance.

Because of this we can stand on one side and watch

the world go by, well content.

To-day on the heights I stand Above the sea of thought And look o'er the changing drift At the baubles for which men fought-That slip through their clinging hands And ever remain uncaught. -HENRY VICTOR MORGAN.

The prince of this world finds nothing in us. There is nothing in all the world, of fame, power, pomp, wealth or pleasure, that can attract us at all. We have found a better country, an heavenly; a place of delight that has weaned us from whatever attraction the baubles

of the world may have had for us.

It is through this process of being weaned from physical and earthly desires that a large proportion of suffering is removed from our life. Desire brings suffering; remove desire and suffering is short circuited. This is why some have called upon their followers to "kill out "desire. But this is unnecessary. What is needed is that our desires should no longer be carnal or temporal, but should become heavenly and eternal instead.

CHANGED INTO THE LIKENESS.

Through the super-conscious realm of mind we contemplate the Christ. Through contemplation we become changed more and more into the likeness of that which we contemplate. It is not our doing, but the

work of the Spirit. Every time we make contact in this way, an influx of Spiritual Life and Power flows into us, and this Divine inflow works in us, making us new

creatures, more after the Divine pattern.

We become Spirit-taught and Spirit-led, so that our soul is nourished by Spiritual food, and we are led in paths of peace and blessedness. Our life is brought into harmony with the life designed for us by Infinite Love and Wisdom, so that harmony, peace and beauty take the place of the disharmony and turmoil that have hither-

to marred it.

Through such contemplation we learn that life is good and well worth living. We discover that we live in a Stream of Blessedness which is carrying us on to our highest good. We find that through contemplating the Eternal Harmony, the same Harmony expresses itself in its earthly counterpart in the life of the senses. Every time that we enjoy the Harmony of Heaven, a degree of harmony is reflected into the outward life. becomes brighter and brighter, and better and better as the years go by. The life of Blessedness is a life of growth. Like a plant it grows bigger and bigger, more beautiful and perfect from month to month and year to year. Because we start aright our life grows brighter and brighter unto the perfect day. The start is made in what we think and imagine God and life to be.

PRAISE AN OPEN SESAME.

Praise, too, is just as necessary as contemplation. It opens the consciousness so that the Truth about life is understood and known. We can praise God not only for life itself, and for the fact that life is well worth living, but that it is a thing that grows and increases year by year. If it is good and lovely to-day, as we, by faith and intuition, know it to be, then, as the years roll by, it must become even more good and lovely.

Let us then think about this great and wonderful, this glorious and beautiful thing. Let our hearts be filled with joy and heavenly bliss as we do so. Let us walk about in the sunlight of God's garden of delight; let us commune with the saints; let us have fellowship with our Lord. For then the White Magic of the Spirit, the Transforming Touch of the Christ will make our lives all that we could wish them to be, and more-for they will be even as the Heavenly Imagination designed and desired them to be. Amen.

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MONTHLY NOTICES.

Mrs. John O'Connor, who writes in our Magazine under the pen name of Jean Silverlock, and whose articles are so much appreciated by many of our readers, writes to say, that in future she will hold one meeting each month on the first Wednesday in each month beginning October 2nd at 3 p.m. at the Rally, 9, Percy Street, Totten-ham Court Road, London, W.I. and that she will also be at that address on Mondays, Wednesdays and Fridays from 2.30 p.m. to 4.15 p.m. to meet anyone desirous of seeing her. It is also her intention to visit from time to time various towns on the South and East Coast. Mrs. O'Connor has already received pressing invitations from students and readers to arrange a monthly meeting at Brighton, Bexhill, Hastings, and also Torquay. O'Connor does not ask for any fee, but merely that her travelling expenses should be paid and hospitality provided. Further particulars can be obtained at any time from Mrs. O'Connor, at 17, Cornwall Avenue, Church End. Finchley, London, N.3.

Just as we are going to press a copy of a new book entitled, "Creative Consciousness" by Kate Simmons has arrived from the Publishers, Rider & Co., London. This is an important work, and will be dealt with fully by our reviewer, Richard Whitwell, in our next issue. For the present I can only say that in this book Kate Simmons is found at her best, and that all who appreciate this thoughtful writer's articles in our Magazine should make a point of procuring a copy. We are making arrangements to stock this book for the convenience of our readers, especially those abroad, and it can be supplied for 3/6 net, or 3/10 post free. It can also be obtained through booksellers. I am very glad that Miss Simmons has had her book accepted by such a good firm of Publishers. The way it is produced and bound, is very pleasing, and the price is certainly most reasonable.

Recently there was sent to us a beautifully bound and printed book in the Dutch language. The binding is in artificial silk, the workmanship and get-up of the volume are beyond praise. Upon closer examination it was found to be a Dutch edition of Right Thinking. There are now

quite a number of my books printed and published in the Dutch language, and this is all due to the kindness and generosity of a Dutch student who is most anxious that what is called Science of Thought teaching should be widely circulated amongst the Dutch people. I understand that quite a number of copies are being sold in the Dutch East Indies. Almost at the same time information reached me from Berlin to the effect that an edition of Within You is the Power has been published in Russian, for the use of refugees, so I imagine. Editions of the same book have also been produced in German, and the last I heard was that an edition of five thousand was being prepared for free distribution, so as to make these ideas more widely known. I should like it to be known that I retain no translation or publication rights in countries abroad, and that no royalties of any kind have to be paid to me.

With this issue appears an article on the late Edward Carpenter from the pen of Richard Whitwell, who knew him well. This truly great man passed away recently, almost unnoticed, yet he was the greatest prophet of his time, and probably the greatest writer. The only notice that I have seen has been the one that appeared in John London's Weekly, but this was inadequate. may be, of course, that a suitable notice has appeared in some other publication, and, if this is the case, I should be glad if readers would let me know about However, thanks to Richard Whitwell, readers will be able to read an appreciation of Edward Carpenter, written by one who understood him, and who is competent to write about him.

The Rev. Sheldon Knapp, who is well known to many of our readers, as the author of many helpful little books on religious healing, is a Wesleyan Minister, and has been removed from Bradford to Millom, Cumberland. Will those readers therefore, who wish to communicate with Mr. Knapp, or to buy some of his books from him, please address him in future, at the Wesleyan Manse, Millom, Cumberland. Mr. Knapp is undertaking a work of great difficulty, and is anxious to liquidate the debts with which he finds the Church encumbered, and also to raise £150 in order to put the Manse in order, so as to make it fit to live in, and to prevent further decay. This is a most praiseworthy object, as all will agree.

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The Rev. John Maillard, the Warden of the Divine Healing Fellowship of the Church of England, is doubtless well known to most of our readers. He is the editor of a weekly paper entitled "The Healing Church," and this has now a flourishing circulation and goes to all parts of the world. But this is not sufficient, and Mr. Maillard feels that there ought to be a Healing Church in London. As there is no suitable Church available, he proposes to build one. The Church building will include a Private Chapel for interviewing sufferers and for inquiries, Secretarial offices, Library, Rest Room and Retiring Rooms, and the Church itself will accommodate a congregation of eight hundred. It will be a Healing Church with Sunday and daily services, a House of Prayer, Worship and Healing. There will be Daily Communion and Prayer for the sick and suffering, and those in sorrow and trouble. Its interior will be dignified and very simple, a place of rest, quiet and devotion. The estimated cost of the Church is £50,000 approximately. Mr. Maillard is quite sure that he is under Divine guidance, and that there will be no difficulty or anxiety about funds. I quite agree with him about this, because the Lord is always able to provide all the means necessary for the carrying on of His work, and He it is Who inclines our hearts to give. This Healing Church will be a great acquisition to London and to England and the whole world, as people from all parts, and from overseas will make use of it, and be blessed through its ministrations.

The address of the Healing Church Building Fund is Lloyds Bank, Ltd., 30, Westbourne Grove, London, W.2. The bank manager will take charge of gifts and

donations.

Just as we are going to press a copy of An Optimist's Calendar for 1930 has arrived. As most of our readers know, this is now compiled by Miss Gertrude Norton, who used to assist the late Mrs. I. I. Fowler in her blessed work of preparing and issuing this most helpful calendar. This new edition is well up to standard, and is filled with wise and carefully selected sayings from many great writers both living and of the past. I am glad to see such names as Richard Whitwell, Henry Victor Morgan, James Allen, J. Tyssul Davis, Basil Wilberforce, Brother James, Studdert Kennedy, Alfred Wilkinson, CC-0. In Public Domain, Gurukul Kangri Collection, Haridwar

Frank Crane, M. Pulsford Criddle, Whittier, and many, many others. There are also three quotations from my own writings. Further particulars will be found in our Review section.

FAREWELL TO THE REV. A. C. GRIER.

Mr. Grier duly held his final Meeting at Mortimer Street, London, on September 6th. The Meeting was very well attended, and the audience tried to show in every possible way the love and esteem in which they hold Mr. Grier, and how much they have benefited by his ministry. His address was an impressive one, and sounded a word of warning. While it was a good thing to mind one's own business, and not try to interfere with other people's religion, or to make them think the same as we might do, yet there is a danger of going to the other extreme, so that there is no passion for souls, or desire for the eternal welfare of others. Mr. Grier went on to point out that if once we have seen the vision, then our one desire is to find God, and to help others to find Him also.

The next day many friends were present at the Liverpool Street Station to see Mr. Grier off by train, and several went with him to the dock, and also went on board, and were shown over the ship. After a time, however, the hooter sounded and then came the last handclasp, the last message and words of blessing, and soon the good ship was speeding on her way to America. The English people who have had the privilege of hearing Mr. Grier have been greatly impressed and helped by his ministry, and it is hoped that he may visit these shores again, in fact, many people will be counting the days until he does do so. Not only have people been impressed by his message, but they have learnt to love Mr. Grier, and will look upon him in future as a brother

and friend for the rest of their lives.

Miss Bruce Adams, whose inspirational pictures are so well known, is to give another Presentation at the Aeolian Hall on Armistice afternoon, at 3 o'clock. Tickets, for which there is no charge, can be obtained from Miss Bruce Adams, Aurora, Oakington Avenue, Wembley Park. All friends who attend the Presentation will be given the opportunity of sharing the expenses connected with it, which, of course, they will be only too pleased to do, in fact, anxious to do.

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It is with great pleasure that I include in this issue a review of Brother Whitwell's new book "The Book of Brother James" or "The Finding of the Grail," and a sweet tribute to the memory of Brother James himself from the pen of Marguerite Williams, the well-known writer and novelist. Miss Williams is exceptionally well qualified to do this for she is not only a most accomplished writer but she knew Brother James intimately, and thus can speak from real knowledge and experience. It is one thing to speak of one whom you have never met but yet admire, and quite another thing to speak of one whom you knew as a brother. Miss Williams, because of her peculiar qualifications for the task, has written something which will touch us all, and which will give us a deeper insight into this wonderful character as we read and re-read it. I hope that it will be the means of persuading many to make the acquaintance of Brother James through the written word, as written and edited so wisely by Richard Whitwell. It is a great work that Richard Whitwell has done, so great indeed that the editor of the "Occult Review," which is a high-class paper of wide influence, has devoted the whole of his Monthly Notes to a review of this book, and also to render a tribute to the memory of Brother James. I hope to be able to quote some passages from this most striking testimony, but space forbids this month.

Miss Williams informs me that Methuens are bringing out another book of hers entitled "A Mother of Men."

This will be reviewed in an early issue.

The only appeal that ever is made on behalf of our work is not for money but for help with regard to the renewing of subscriptions at the end of the year. So many subscriptions fall due in December that it is impossible for our staff to cope with the work. It is obvious that we cannot keep a staff specially all the year in order to deal with one month's work, and also we cannot use others who are not trained in this special work. Our readers, however, can help very materially by renewing their subscriptions now or in November, thus easing the pressure in December very materially. Last year large numbers of our readers very kindly helped in this way, and I know that as many, or even more are going to help again this year, in fact, some have already started doing so.

Now a word to those who cannot help in this way, and who can only send their renewal in December. Will they please remember that our staff is overwhelmed for the time being and thus overlook any delay in acknowledging their remittances that may occur.

I thank all in advance.

A CHANGE IN POLICY.

From this date onwards no paid advertisements will

be accepted for this Magazine.

With regard to small advertisements under the caption of "Help One Another" these will be limited to two pages. Each month we will accept, free of all charge, advertisements sufficient to fill two pages, but no more. This will mean that a good many people will be disappointed, but we will accept and insert those advertisements which are most intimately connected with the Some free advertisements which have been running now for some time in order to help those who are crippled or otherwise incapacitated will be continued, but apart from these it is not expected that any advertisement can appear which is not directly connected with the movement. The same remark applies to displayed advertisements. If we know of a good thing that we would like our readers to know about we will advertise it on our own initiative, and entirely without charge. We have occasionally done this in the past with regard to certain books that we have wanted our readers to know about, in addition to giving them the ordinary review notices, which, of course, are always free in every paper.

It is not expected that those who have these free advertisements should send us Free Will Offerings, because if we did expect this then the advertisement would not be entirely free, but should such Free Will Offerings be sent they will be accepted in the spirit in which they are offered. Our space, however, is so limited, and we have so many announcements to make that it is not expected that any more space will be available, but

rather the reverse.

SUBSCRIPTIONS.

Talking about Free Will Offerings reminds me that anyone who prefers to subscribe to this Magazine on the Free Will Offering basis is heartily invited to do so. Those who prefer to subscribe this way should mark their

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subscription form or letter "Free Will Offering Subscription," and then, whatever Free Will, Offering is made, either small or large, will be accepted in place of the ordinary charge.

WORTHING GROUP.

Mr. Richard Whitwell's group will meet at 3 p.m. on October 9th and 30th respectively at the Music Studio, 8, Liverpool Terrace, Worthing. All who are interested are cordially invited.

Man Must Sleep And Day Must Die.

>000×

Summer's breath makes merry all, Now is Nature's Festival: Sabred sunlight flashes free On the wood and prinkéd lea: Lightly leaping Minster bells, Music fling from hollow wells. Scented air goes floating by-Flits the gauzy butterfly: And the roads all silvery white, Thread the meads to hazy height: Love and Beauty foot the breeze. Peris play beneath the trees: And the golden fleeced cloud Leans upon Sol's fiery shroud: Fauns and nimble limbéd nymphs Linger in shade's labyrinths: Vari-tinted greens and blues Twinkle in far avenues: And the gilded Gates of Light. Languish to the starry Night: Midas, turning all to gold, Stands in western Highways bold: Pale Selene lights her lamp. Dusky Earth grows dewy damp: Nox creeps up the eastern sky-Man must sleep and Day must die! HERBERT PORTER.

The Golden Book.

A suggestive enquiry into the message and spirit of the Fourth, or St. John's Gospel.

By RICHARD WHITWELL.

XXI.—The Light passes.

Thus as he taught, many believed. Jesus therefore said, "If indeed ye believe, abiding in my word, then are ye truly my disciples. For you will know the truth, and it will make you free (liberate you from evil)."

But the Jews, catching up that word, retort, "We are Abraham's offspring, God's chosen, and in no bondage—How can you say then, 'Ye shall become free?' But the thought of Jesus is more fundamental than they assume. It grapples with original causation, and our human separation from essential life itself (the Presence of God), in consequence of which man is mastered by his circumstance, and is in bondage. "Every one who commits sin is in bondage to sin." The very action makes separate . . . "he does not remain in the Home ('My Father's House'). Only therein is freedom."

The underlying thought of primal sin (or separation) carries us back to the "Garden of Eden" story, depicting man's separation from that blissful consciousness. Enslaved to the outward mirage of things, the knowledge of divine goodness is lost. Man is no longer in the "House of God" (the Garden of God's favour). But the Son, reflecting ever the Father's glory, there abides always. (Is not this the light which enlightens every man?) "If the Son then make you free, shall ye not be free indeed?"

Then said Jesus, "Granted if you will, that outwardly you are of the offspring of Abraham, yet truly you are not his children, for then you would express his life of faith ('perform his works'). You desire to kill me because of what I teach. But such antagonism was not in Abraham. In fact, this very truth was his support." But," continued Jesus, "the spirit that is in you has

"But," continued Jesus, "the spirit that is in you has indeed its parent," to which they retort, "Ours was no adulterous birth; one father have we (to our spirit), God!" Yet, spite of that assertion, to the truth, which he was

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purely expressing, they could not respond; they had nothing in common.

"If God were indeed your Father," answered Jesus, you would at once recognize my witness with love, for my word (truth) is from Him, and not of myself. But your spirit is of the nature of its parent, the Accuser, whose lusts you follow after, who is the destroyer of man (in the divine image) from the beginning." He is the great Falsity (the old Serpent), the parent (or original) of all that is unreal and untrue, wherever found. "For this reason when I affirm the truth, you believe not. How then can you convict me of sin? You do not distinguish the true from the false; you mistranslate my words even as I speak. He who is of God is open to (hears) the living word: but you are not."

"Have we not said," cried the Jews, "that truly you are a Samaritan, and demon-possessed?" Jesus answered, "No, I have no demon, but I glorify my Father, and you disown me, His witness. I do not seek my own (the personal) glory at all. In very truth I tell you "If any keep my word he will not die, but (freed from the bondage or curse) enter now that Life indeed (the blissful consciousness)."

The Jews then said, "Is it not obvious enough that you are obsessed (your words are wild)? For Abraham died, and the prophets also. Are you greater than they? Who then do you regard yourself to be?" Jesus answered, "If I were to glorify myself, my glory would be empty (void). It is my Father who glorifies (His light expressing in and through) me, of Whom you say that He is your God. Yet Him you do not know at all. But I know Him: His Word I keep, and His will (and goodness) demonstrate. If it were otherwise, I would be as you, false. Abraham, your father, ardently desired that he might see my day; and he saw and rejoiced." The Jews then said, "Why, you are not yet fifty years old; have you seen and conversed with Abraham?" "In very truth," Jesus answered, "before Abraham was, I am!" Infuriated, they took up stones to cast at him, but Jesus made himself obscure, and went forth out of the Temple.

Thus, rejected by the Jews, did the Light (God's Shekineh) pass unto its mission of world-redemption. The divine Word, the goodness and truth of God, stands ever the same; as it was before Abraham and the promise which came through him, so is it still with purpose of good toward all.

THE GOLDEN BOOK.

We need not regard these dialogues as having literally taken place as they are written. Jesus, in this same gospel, uses the expression, "my words are spirit and they are life." It is the spiritual perception of what took place—its true meaning showing forth: the meeting of truth and its opposite, the Word and the appearance of things, the Spirit and the flesh; it is as the meeting of fire and water, there is nought in common.

XXII.—The man born blind.

As Jesus passed, he saw a man blind from his birth, of whom his disciples enquired, "Rabbi, who did sin, this man or his parents, that he was born blind?" Jesus answered, "Neither did he sin, nor his parents, but that the works of God might be displayed (manifest) in him." Continuing on the lines of our enquiry, in the sequence of the thought, we interpret the blind man to represent the Gentile world, whom the Jews regarded as being "altogether born in sin." In this reply of Jesus, he thus disposes of the false idea of a divine favouritism. The specialization of the Jewish race proved, in Him, not of local, but of universal import. We thus recognize the profound meaning in the word of Jesus as to the reason of man's blindness "that the works of God might be displayed "-a word of faith, perhaps not without helpful application to-day, when we consider the great world still outside the pale of enlightened religion.

"It behoves me," said Jesus, "to do (perform) the works of Him sending me, while it is day, for the night is drawing in, when no one can work." The night may mean the spiritual blindness descending on the Jewish nation, or prophetically, that darkest night in Jewish history, of which, even then, there were dread anticipatory warnings. The night sets in with the passing of the light. "While I am in the world, I am the Light of the World." The daylight of the spirit is the realizing of God's Presence. In the night there are only the dark fires of fanaticism.

Jesus stooped, and made a clay from the ground (the dust of the ground), with his spittle, and he then put it (rubbed it) on the eyes of the blind man, saying, Go, wash in the pool of Siloam, (which is by interpretation, Sent.)

An emphasis is thus put on the meaning of Siloam, which brings our thought to that which it symbolized, the

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living spring in the wilderness, which was sent from God. Yet, as we have already seen, this miracle of past days was regarded as typical of what would be under the rule of God's Messiah. The message or word of Christ, the Word made flesh, is thus the truth to which it points. The expression 'sent from God,' re-iterated throughout this gospel, is in order that we may realize the divine content and spiritual urge of that life and that teaching. Hence this enforced truth, that there is no power at all in the mere personality. It is disclaimed, or noughted, to use an old mystic word. But the power is in God, the divine word expressing, to whom be the glory. It is 'that my Father may be glorified.' Spiritually, then, the Fount of healing is the Word itself, sent or outflowing from God.

We read that the man did as directed. He went his way to the pool of Siloam, and washed and returned seeing.

The making of the clay almost suggests an act of original creation; not merely a quickening of latent perception, not merely a renewal of what once had been. The organs of perception were there indeed, but were undeveloped; they had never functioned. If then there are those (so regarded) in whom the spiritual faculty is undeveloped or dormant, or atrophied, God may yet achieve in them an original act of creation, call into being what is meant to be. We may perhaps therefore detect a certain parallelism to the old narrative, how the Lord God formed man out of the dust of the ground—made of it a clay, according to Jewish tradition. There is yet a further possible application.

"In this story, which is as much a parable as a miracle, we who are seeking after truth represent the blind man who knows that he is blind, and we are standing (if only we had eves to see!) even now in the Presence of the Master of Life. And is not our heart-deep cry that we may receive sight, even the light of truth? That prayer is not unheard by Him. The very clay of our lives, the burden of the daily circumstance, He consecrates by His touch into a means of service, so that the path of common toil and daily routine becomes indeed the road to Initiation. 'Go now,' He says, 'and wash in the waters of self-giving love.'" (The Gold of Dawn).

The beggar-man, blind from birth, having no manner of doubt as to his condition, stands out in contrast to the

Pharisees, who were spiritually blind, but imagined the

contrary.

His neighbours, and those who knew him by sight. said amazedly, "Is not this the blind beggar-man? And some said, "Undoubtedly it is," but others, "No, it cannot be, but it is like him." He answered, "I am that beggar-man." Then they questioned him how it came about. He answered, "The man who is called Jesus made a clay, and rubbed my eyes with it, and said, to Siloam and wash.' I went and washed myself (the injunction, we may note, was not merely to bathe the eyes, but to wash, signifying no doubt the more radical cleansing of the soul), and obtained my sight." They enquired, "Where is he?" but he answered, "I do not know." Then they brought him to the Pharisees.

Now it was the Sabbath when Jesus made the clay,

and opened his eyes.

The Pharisees then enquired how he obtained his sight, and he said, "He put clay on my eyes, and I

washed myself and now see .

Some of the Pharisees then said, "This man is not from God because he does not keep the Sabbath." But there were others who said. "How can a sinful man possibly do these signs?" And there was a division among them. They said to the man no longer blind, "What do you yourself think concerning Him, seeing that he opened your eyes?" He answered, "He is the Prophet!"

The Jews, spite of the evidence, would not believe in the healing. They summoned his parents, and they replied, "We know this is our son, and that he was born blind. How he now sees we do not know, nor do we know who opened his eyes. It would be better to enquire of him, for he is of age." They said this in fear, because it was determined that if any should acknowledge Jesus he would be expelled from the synagogue.

They therefore called the man a second time. the glory to God," they said, "we have evidence that this man is a sinner." He answered, "Whether he be a sinner, I do not know, but one thing I do know, that

whereas I was blind, now I see."
Again they said, "What did he do; how did he open your eyes?" He replied, "I have already told you; why do you wish me to repeat it? Do you also wish to become his disciples?" Then they reviled him, saying "You are his disciple, but we are disciples of Moses. We know that God spoke to Moses directly; but as for

him, we do not know whence he is." "Well," said the man, "that is curious, seeing that he opened mine eyes, for we know that God does not hear and respond to evil-doers, but only those who truly worship, and do His Will. Has it ever been known from the very beginning of things for one born blind to have his eyes opened? If he were not from God he would be powerless and could do nothing." Having no other answer, they, consumed with rage, cursed the man. "You, born in sin, do you presume to teach us?" they said. And they cast him out (expelled him from the synagogue).

Jesus, hearing what had been done, found him and said, "Do you believe in (into) the Son of God?" He answered, "Who is he, sir, that I may believe." Jesus replied, "Thou hast seen, and it is he who is talking with thee." The man threw himself at the feet of Jesus, and said, "Lord, I believe!"

Then said Jesus (and these words convey spiritual meaning to the narrative), "For this judgment I came into the world, that those not seeing may see, and those seeing (as for example, the Jews, in the sense that the writer uses the word, who regarded themselves peculiarly enlightened, and under special privilege) may

become blind " (that is, aware of their blindness).

Some Pharisees standing by, said, "Are we blind also?" Jesus answered, "If you were blind you would have no sin, but that you say, 'we see,' your sin remaineth."

>000 Prayer.

Prayer is the speech of man's divine ascension; Expression of his spiritual sense. It touches on the mystic fourth dimension. Apart from sin or any false pretence.

Love is the fire to which it owes its being: Faith is the breath that lifts its heaven-borne wings; A sense above our mortal hearing, seeing, An understanding intuition brings.

The man that God designed is His expression; As moonlight unto sunlight answering true-No room for sorrow, sin or retrogression. Because the Perfect Old is ever New.

-A. L. GARLING DRURY.

"Apply Thine Heart to Understanding."

Prov. II, 2.

BY KATE SIMMONS.

Everyone believes that love is necessary to life, that without it, life is empty and insupportable.

Yet many who enter into the experience of love's many aspects, find disappointment, sorrow, partings and strife.

Nevertheless, individuals continue to seek and experience love, but affirming that they were far happier when untroubled by love for others, since through it they have to endure so much suffering.

Thus whilst believing that love is the most desirable possession discoverable in either time or eternity, we are disappointed to find that this love rarely brings the

happiness and good it is said to bring.

From this kind of experience individuals will say: "I have been told to love God and man, that this is the divine and happy way, but I find that in order to be happy, normal and do my work, I must harden myself and put aside love, for it only opens doors through which I am hurt and disappointed.

If I express these views I am told to go on loving, to expect nothing in return. If this is true, why then is it affirmed that love is the basis of happiness, when it is the very foundation of loss and disappointment? Even the love of God seems to bring only difficult circumstances which are said to be trials, testings and discipline."

Everyone, sooner or later, passes through these phases

of experience.

For, whilst mankind individually and collectively desires to both give and receive love, whilst their spiritual and human instincts desire these things, yet the facts of life within and without, seem to be in opposition to the achievement of the happiness which love alone is said to possess.

On thinking over this problem, desiring to comprehend its meaning and solution, the writer became convinced that the problem of love is also the problem of understanding, that they are correlated as two aspects of the same thing.

This can be simply illustrated by comparing an indi-

vidual life to a gold coin having two sides, truth and

love, or understanding and affection.

There is an abundance of teaching urging mankind to seek and love God, but little enough exhorting man to understand God; in fact, the desire to understand God is often regarded as anti-devotional, or a lack of faith; with the result that God has not been understood, but feared, and consequently not loved.

We adopt the same attitude towards human relationships, there is as if it were an over emphasis upon the need for love, and a neglect of the need for understanding. We have all known families who feel great devotion for one another, yet who are so entirely lacking in mutual understanding, that they disagree and part.

Nearly everyone has the same experience, that love in abundance is outpoured upon us, whilst understanding is

most rare.

Thus, many lives are lonely in the midst of love.

We recognize that it is possible to not only damage and hurt a body, but to also damage and hurt the feelings.

We are not so prone, however, to recognize that the mind or intelligence can likewise receive damage and

That is to say, violence can be done to both sides of the coin, and the life bruised. Love without understanding is as blind as understanding without love is empty, so that we feel without thinking and think without feeling.

It is more easy to sympathize emotionally with others than to sympathize with their point of view, consequently we are more prone to respect feelings than opinions or beliefs. Thus, lack of understanding is responsible for far more trouble, loss and separation, than lack of love.

Our power to love others is incomplete inasmuch as it lacks understanding, even as our understanding is incomplete if it lacks love. There is much emotion which we often mistake for love, but which cannot and does

not stand the test, it fails to understand.

There is also much apparent love for God which really is emotion only, which does not stand the test, which fails to understand the Divine Nature and the practical

application of this knowledge to our daily life.

If understanding that God is Omnipresent Good, potential in all life, and if loving this Universal Good, we then reverence all life, in all creatures, in Man and Nature, and we reverence all sincere opinions and all true affection.

Thus, true love for God, Man and Nature—for we can-CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

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not separate this love—is not blind, but filled with light or intelligence, and true intelligence is not empty, but filled with love.

But, unillumined human emotion is as incomplete and unsatisfying, as the empty knowledge of materialism.

We thus see how mistaken we are if imagining we love

the people we fail to understand.

We see what a long way we have to go before we are equipped to criticize or judge rightly—affirming that so and so is only a theorist and not practical, or that so and so is only intellectual and not spiritual.

Our criticisms usually show that humanity has not only the sadness of mutual misunderstanding to endure, it has also the sadness of misunderstanding the true nature of

God.

When we not only love God, but begin to think about the real nature of God—to understand also—we then begin to see that the Divine Nature made manifest is the kingdom of heaven. Then, applying this truth to life, we see that we must practise the heavenly life on earth. At this point we begin to see what a lot of cruelty has to be eliminated from the daily life of all of us.

The cruelty of class prejudice, of superiority of character, mind, or ability, of thinking that we possess the truth which others lack. The cruelty of slaughter, the misuse of Nature, the misuse of our fellow creatures, the effort to gain advantage, or apparent advantage, at the expense

of others.

When we really love and reverence God, we then reverence all life, all true and sincere liberty, freedom and progress, not only for ourselves, but for mankind and

nature also.

Thus let use cease pursuing the paths of blind emotion, or empty knowledge, and express our spiritual life through an understanding heart—the power of reverence. If love seems to fail us, it is because we fail love, our views are all too small, we think we can enter the kingdom of heaven alone! Whereas the kingdom of heaven awakens in us, when we discover that all life belongs to the kingdom, and live from that viewpoint and by that standard.

Thus we cease from feeling ourselves either superior or inferior to others; or from thinking that we are of more consequence than some and less consequence than others.

True love brings understanding, and true understanding brings love; together these bring the reverence we all desire to possess.

A Man of Faith.

BY THE EDITOR

Second Series. GEORGE MULLER

PART IV

Some have said of George Muller that he lacked the faith for the healing of his own body. This was not the case, for, through prayer, he was healed, in 1829, of a bodily infirmity of long standing, which never returned. He also at times prayed with the sick till they were restored. But it is also true that later in life he suffered from diseases for which he did not pray and for which he preferred to consult physicians and surgeons. George Muller lived to the age of 93, conducting his huge undertakings and continuing his preaching until almost the last moment. A sufficient testimony to the fact that if we live in an attitude of faith and dependence upon God, then we are not only provided with all temporal needs for our work, but also the necessary health and strength to carry on until our work is finished. George Muller was not called to be a healer, and he was wise in not trying to become one. He was engaged in more important work, for which he was so perfectly fitted. We can be truly successful only in the work to which we have been called. The work is not ours, it is God's, and we are privileged to be worked through by God. No servant of God can be more than a channel or instrument. God through his servants. They do not work for God, but God works through them. God raises up his own instruments, guides them, trains them, and, if found worthy, works through them. All that they need for their own support and the carrying on of this work comes to them just at the right moment, and all necessary health, strength and length of days are given to them. How foolish then, for anyone to think and proclaim that he has a great work to do for God. God may have a certain work to do through him, that is if he is sufficiently humble, but that is quite a different thing.

Dr. Pierson's biography appeals to me more than others I have read, good though they are, because he sees inwardly into George Muller's life, and traces at all times the directing and guiding hand of God. The popular conception of George Muller is probably that he was a sort of superman who did a great work for God and humanity. Dr. Pierson, on the contrary, shows him to be no superman, but a man like ourselves, liable to sin, to doubt, to be discouraged, and even to complain. He also shows that George Muller did not do a great work for God really, but that God chose him as a vessel, or instrument, through which He accomplished His Divine plan. He shows how God prepared His servant for the work which lay ahead, and also how faithfully and readily George Muller responded and reacted to every call and experience.

The Narrative of the Lord's Dealings with George Muller* in the form of five volumes, tells in detail the story of his life's experience in waiting upon God in faith, and then waiting for the action of God to take place. God always provided, but sometimes the Lord left it very late, so late indeed as to try even George Muller's faith. But God never failed, so that Muller came to the same conclusion as all who have tested God, and have in turn been tested, that He never fails or lets us down. As The Narrative covers about three thousand printed pages and consists of nearly a million words, Dr. Pierson could give it only a rapid glance.

Dr. Pierson, when looking at the narrative as a whole,

points out seven conspicuous experiences.

1. "An experience of frequent and at times prolonged

financial straits."

Often funds were reduced to a single pound or even penny, and sometimes to nothing. This is only natural, for one who decides to live his life entirely by faith must be prepared to live one day at a time and even hour to hour. I think that it is only in this way that faith can be developed. It seems to me that it would not be easy to develop faith in God for supply while possessing a large balance at the bank. Learning to be men of faith is like being trained as an athlete. We have to be tested, and our training made more severe, so that our strength and powers of endurance are increased progressively. Every time of testing, however, prepares us for greater adventures in faith, and also prepares us for that time when we enter into a larger knowledge in which we know that no asking is necessary, for all things are ours (to use), and all that we can do is to praise God for it. All things are ours because all things come from the Lord and are the To think that anything is our own personal property is to remain in bondage. We can only be stewards or users of the things which belong to God and

to all. Perfect liberty comes when we realize that all things necessary are provided for our use at the right time, but that they all are the Lord's, and are for the use of the whole. Although, in an outward sense, we may have to own a certain amount of "things," yet in an inward sense we realize that all things are the Lord's. Infinite provision is in the Father's bounty. To know this is per-

fect liberty.

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In order to prevent my readers from assuming that George Muller's needs and the needs of the Lord's work, done through him, were meagrely supplied, let it be said that during his life-time, without ever one penny being asked for, without ever one single appeal being made for support, no less than one million three hundred and eighty thousand pounds sterling, or over six million dollars, was voluntarily given to him. Every need was abundantly met and neither George Muller nor the work was ever allowed to get into debt. Even his book or journal, The Lord's Dealings with George Muller* was paid for before it was issued, he would not have it printed before the whole amount had been given to him. George Muller considered it to be a sin to contract a debt, and both he and his wife were prepared to starve if necessary, rather than owe a penny.

It must also be remembered that George Muller encouraged tests and times of stress and difficulty through his progressiveness. He kept on increasing the size of his orphanages with a consequent increase in outlay and expenditure of upkeep year after year. His object was not merely to run orphanages and to supply the Mission Field with men and money, but rather to teach people by his example how to live a life of faith, and how to enter into liberty over the matter of temporal supply. In order to accomplish this he made the most extraordinary adventures in faith—launchings out into the deep, such as take our breath away. No wonder he had times of stringency! The wonder is that in spite of these rapid expansions, no real want or lack was ever experienced.

2. "An experience of the unchanging faithfulness of the Father-God."

Mr. Muller said to Dr. Pierson: "Not once, or five times, or five hundred times, but thousands of times in these three-score years, have we had in hand not enough for one more meal, either in food or in funds; but not once has God failed us; not once have we or the

^{*}Published by Nisbet and Co., London: Price 16/-.

orphans gone hungry or lacked any good thing." Divine bounty and provision never fail if we only hang on long enough. If we cast ourselves upon God, entirely and completely, then God has to deliver us, because He can never fail any one wno utusts "wobbles," then we are our faith fails us, if our trust "wobbles," then we are never fail any one who trusts Him entirely. If, however, not delivered. So long as we trust our "self," or if we fall back upon "self," because we dare not trust God any farther, then God cannot deliver us. If, however, like George Muller, we refuse to give way, then God has to act, even at the last moment.

3. "An experience of the working of God upon the minds, hearts, and consciences of contributors to the

work.

Dr. Pierson says: "Literally from the ends of the earth, men, women, and children who had never seen Mr. Muller, and could have known nothing of the pressure at the time, have been led at the exact crisis of affairs to send aid in the very sum or form most needful. In countless cases, while he was still on his knees, the answer has come in such close correspondence with the need as to shut out chance as an explanation, and compel belief in a prayer-healing God." Or it might be described as putting one's trust in an unvarying Divine principle, or law, which cannot fail to act when conditions are fulfilled.

All who have conducted work on the free-will offering plan can endorse Dr. Pierson's words. It has been my own experience that just when the need arises the necessary supply always comes. The need may be in August, so that a supporter in Australia must send his love-offering in June for it to arrive at the right time, thus ruling out telepathy, which is the latest explanation of prayer, according to a certain intellectual parson who shall be nameless. Supply does not come through prayer, that is by asking for it, except in so far that such prayer maintains the faith of the one who prays. It comes as a result of an attitude of faith, a condition of mind and heart, in which the Invisible is depended upon solely for all things necessary, instead of upon the visible and earthly. Prayer in the form of begging and beseeching God kindly to answer our requests, and also "treatments," as they are called, are not capable of producing supply in themselves. They help only to the extent that they establish the mind in a condition of faith and entire dependence upon the Invisible Resources, which are inexhaustible. It is through this attitude of faith and dependence upon the Real and Inexhaustible that the right amount of supply is brought

to us just at the right time, even though it has to be sent off by someone, months before it is needed. George Muller, while on his knees praying for the needs of his orphans to be met, often had the exact amount needed (and sometimes more) brought to him by the postman, and he declared that to be an answer to his prayer, although perhaps the amount had been despatched months ago from some distant land. Scoffers laugh and sneer, saying what a simpleton the man must be to think that such a thing is an answer to prayer! How can it be, for the gift was posted to him months before he started to pray for it. The answer to this is that the supply comes automatically in response to our attitude of faith and trust in the invisible and inexhaustible supplies of the Infinite, and not merely as a result of a petition on a certain date. Prayer, however, is both necessary and helpful, as we must constantly seek God's face if ever we are to maintain and live in the attitude of faith upon which everything depends.

It is impossible to live a life of faith without prayer—continual prayer. It is only through persistence and perseverance in prayer that our faith can be maintained. It is only by seeking God with our whole heart, and by hanging on to Him, no matter what happens outwardly, and in spite of appearances, that we can maintain that attitude of mind that produces the faith that can move mountains of difficulty. The life of faith is a life of continual prayer and waiting upon God, seeking in the Invisible the satisfaction of all our needs. We must first achieve in the unseen before we can venture victoriously

in the practical affairs of life.

4. " An experience of habitual hanging upon the unseen

God, and upon nothing else."

The reports that George Muller issued, each year, were reports only, and in no single case did he make any appeal for funds, or ask for a single penny. These reports were simply an account of his stewardship, telling people what had been done during the year, how the work was progressing and acknowledging the many donations, etc. At one time during a time of stringency, Mr. Muller withheld the report for a time, so that people should not know of his need, and thus, through knowing of the need, be influenced to subscribe.

This is one of the great secrets of living a life of faith, a life dependent upon God. There has to be a complete dependence upon the Invisible and upon the Invisible alone. Completing people in financial difficulties white to

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me asking me to make an appeal on their behalf. would be difficult to refuse these requests if I did not know that it would be doing them the greatest possible harm to accede to their request. Deliverance can never come, nor can victory be achieved, if we adopt the attitude of mind that allows us even to think of appealing to the public for help. The very basis of the life of faith and victory is to look to no man, but only to God. If such an appeal were made, and if it were successful, the one upon whose behalf the appeal was made would soon be in as bad a state of want, debt and difficulty as ever. This would be because giving way to the temptation of seeking help from man, and appealing to man, would create such an attitude of mind as to cut him off entirely from all Divine resources, thus leaving him at the mercy of the world and adverse influences—at the mercy of a world in which every man is for himself, and the devil takes the hindmost, in which state of grab and robbery the child of God (who is yet apart from God, through not living a life of faith) is a helpless victim.

All our readers know that no appeals are ever made on behalf of our own work, and that I would rather give the work up than do so. If this work is God's work (and it is of no use whatever if it is not, and therefore, not worth carrying on) then God is quite capable of looking after it. But readers may have wondered why, while rigidly abstaining from making any appeal on behalf of the Science of Thought work, I sometimes issue appeals on behalf of other bodies, such as slum missions, etc. is rather inconsistent on my part, I admit, but the friends who conduct these worthy missions perhaps have not yet risen to the faith that animated George Muller; they may still think that they ought to appeal to the public, but 'cause' is good and lovely, I make an because their exception in their case. If, however, these friends were to work through the various stages of inititaion into the life of faith, even as George Muller did, and as all must do, who aspire to live a life of faith and entire dependence upon God, then they would enter into liberty, and never more have to ask me to appeal on their behalf.

It is not for us to criticize those workers who appeal to the public for alms and support. Far from it; instead, we are all filled with admiration of their Christlike lives and self-sacrificing devotion, and love them, and bless them and pray for them, and desire for them all that is good. But a study of George Muller's life convinces me that they would enter into liberty and freedom, and a glorious state CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

of rest, peace and certainty, if they were to conduct their work on his lines. It is true they would have their times of testing, even as he had, and would have to win their way, step by step, but they would come through vic-

toriously, even as he did.

In closing this instalment of the series of articles on George Muller, let me emphasize the fact that there is an unvarying law of Divine Supply of temporal necessities which, if obeyed and complied with, never fails to act. All that we need for our body and for our work is all ready waiting for our use—merely waiting for us to fulfil the conditions. The law always acts, it cannot fail.

The other "conspicuous experiences," Nos. 5, 6 and 7, will have to be dealt with next month, as my space is

filled.

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(To be Continued.)

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Our Guiding Star.

A wider hope, a larger day, What need for blackness of despair? The mind of man his kingdom is And there are jewels buried there. The restless one who longs for peace-The autocrat demanding power May claim the treasure of his soul, And break the bubble of an hour. For man grows slowly to his goal And oft descends to rise again; All rainbow-tinted happiness Follows on weary paths of pain. As ages pass and years roll on The mighty forces work in thee, And those now low on spiral path Will someday grasp the Master's key. Then, courage brother, do not doubt Thy guiding star will lead thee home, Though suns may rise and suns may set Before the truth breaks on thy soul. For man will live, aspire, and grow By inward vision, glorious, free, Until at length the light of truth Floods his whole soul-and he shall see. AMY TAYLOR.

Healing Article.

By JEAN SILVERLOCK.

ANSWERS TO QUESTIONS OFTEN ASKED.

In this article, my dear friends and readers, I want to try to answer some of the many questions which most frequently are, or have been, asked me, either by letter, or at my classes, and which, probably, others, unknown to me, have often asked themselves. To begin with let me remark, however, that I am not "laying down the law," or insisting that the conclusions I have arrived at are the only correct ones. They are simply what I think and believe—my personal opinions, and as such, I do not give them to you as "articles of faith."

Question No. 1.—Is pain a punishment or chastisement for our wrong-doings, or is it not rather permitted for a time as a means for withdrawing our minds, for a time, from being absorbed in worldly, material concerns, and bringing them back as prisoners of pain, to the enclosure of a sick room where there is necessarily less to distract the thoughts from consideration and contemplation of those deep things of the soul, or Spirit, which, but for some peremptory reminder, and "arrest," we should continue postponing till "some convenient season?" Were it only this—and for this purpose, permitted, pain and suffering would have done the soul real service, by bringing the vagrant self-filled thoughts into captivity to the Indwelling, but too oft unrecognized, ignored and neglected "Christ."

In such a case, pain should surely be regarded as a friend, or benefactor, and not an enemy, to be resisted and "routed." I am, of course, speaking of pain that ordinary remedies may relieve, but seem unable to remove and that do not appear to yield even to Spiritual "treatment." Because pain is, no doubt, a positive hindrance to, and interruption of, pleasure, that does not prove pain to be a curse. On the contrary, it may be a "blessing in disguise," a spiritual surgeon, operating on the mind, which maybe can only be cleansed of certain secret and poisonous and hurtful thoughts by forcing them

to the surface, where, their character being quickly recognized, they are condemned, and cast out. There are cases in which, strange as it may appear, the pain we are agonizingly conscious of, and feel to be almost unbearable, is actually a healing process, the pain being caused by some necessary re-adjustment of a displaced or prolapsed organ, or the removal of some accumulated waste matter, the presence of which renders health and harmony impossible. Supposing such experiences to be ours, we shall do well to "let patience have her perfect work " and cease fierce, feverish resistance-not necessarily rejoicing in the suffering, which probably will be beyond most of us to attain to in our present state of consciousness, but quietly keeping the pain as much outside the consciousness or the inner citadel as possible, ceasing to trouble oneself as to the cause or origin of the affliction, reminding oneself of the divine promise: "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee.'

Pain, the persistent, sharp sort of pain that repeats itself like keen sword thrusts, at intervals, is surely of a certain value when, like a searchlight, it reveals hidden festering moral "sores" which if left undiscovered must sooner or later show forth in the physical body as cancerous growths, or a distressing and disfiguring skin disease. Pain is, no doubt, always an unwelcome visitor, but just this much remains as a result of its visitation, that no one who has ever greatly suffered, through dreary days, and pain-racked nights, can ever, even if perfectly restored to physical well-being, feel the same satisfaction in self-seeking worldly pleasures and amusements as he did before. Some faint echoes of the lessons taught him, in those pain-pierced hours, to which perforce he had to listen, will stir his consciousness, from time to time, and

I speak from experience (I might say present experience) when I say that I believe pain, unresisted, but not necessarily welcomed, to be sometimes an important

thus prevent the deathly torpor of the earth-bound senses

factor in spiritual evolution and progress.

from overpowering him again.

Question No. II.—Is it a betrayal of trust in God, and the Promises of Divine Providence to consult a medical practitioner or Specialist, or to use material remedies in sickness or when such appears to confront us?

This is one of the questions I most frequently am asked to answer, and I have no objection or hesitation in

doing so. It is a matter on which it seems to me most unwise to lay down a law, because each individual undoubtedly ought to act in accordance with his convictions. Some sufferers have told me they would rather die than 'call in " a doctor or take a single drop of medicine. Well, so long as they refrain from criticizing and condemning others who think and act differently, I respect their faith and firmness, as a result of which I have, again and again, seen these sufferers, maybe after many months, emerge from the ordeal of a long illness with perfectly restored health. Possibly, had they availed themselves of some simple ordinary remedy they might have shortened the process, or at any rate relieved the period of pain-it is not for me to decide that pointbut assuredly such courageous souls do earn a great reward, in the consciousness of a faith that has justified itself, and which therefore could never fail them or even falter on any future occasion. On the other hand, I find no fault with those who, having no less a faith, believe that in answer to their prayer and trust, the hand of the surgeon they have decided shall perform a certain operation, considered necessary, shall be given the required skill so that the operation may prove successful, and that the treatment or medicine ordered may be wisely administered, and effect the result desired.

Neither can I blame the sufferer who, feeling the pain he (or she) is perhaps enduring to be unbearable, seeks relief, even if but temporary, from some simple material remedy. Of course this is not acting in the "grand or on heroic lines, but we have not all, or many of us maybe, as yet arrived at the heroic attitude, nor are we able even to understand how the martyrs not only endured their tortures bravely, without a murmur, or outcry, but actually were able to sing in the midst of the flames that consumed them. No doubt we gain far more than a momentary victory, and a far more important victory than we are aware of, every time we refuse to allow pain to have dominion over us, and drive us to seek such alleviation as a drug can give. We gain, not only the power to keep pain in the background of our consciousness, if we happen at the time to have important work to do, which cannot be postponed (and I happen to know this power can be acquired) but the greatest gain, and the most important is the gain in character," in self-control not through will-power, but through realization of our true identity, as a spirit dwel-

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ling temporarily in a physical body. If we accustom ourselves to think of our bodies as something separate, in a certain sense, something that belongs to us and for which we are in a degree responsible, our human machine or automobile which is very apt through our carelessness, ignorance and mismanagement to get out of order, this habit of thought will help us to feel spiritually and mentally independent of our body and conscious of the fact that we are spiritual beings, and that "One is our Father, even God."

It may be noticed by any observant person that some of the noblest and sweetest human beings, self-sacrificing and firm in faith, often suffer for years from chronic ill health, while others, untroubled by any sorrow or anxieties that do not affect or threaten to affect their own lives or interests, appear to enjoy radiant health and almost unbroken happiness, which, to the casual observer does not seem just or fair. If such a person will, however, look a little deeper into the matter he will see that the happiness and health of the heedless and selfish, rest on so insecure a foundation that any hour, any day, the slightest change in their fortunes quickly shatters both the health and their careless serenity, while those whose minds are "stayed on God" enjoy in spite of pain and maybe also poverty and sorrow, perpetual peace.

Though I see no reason to justify me in believing that pain will ever be completely banished from human experience, since a great part of physical suffering is the clear result of mental distress, or soul-sickness, though I cannot but realize that pain is not always unprofitable, if unresisted, I certainly would not advise any sufferer to refrain from taking ordinary and reasonable steps to obtain relief if the complete removal of the cause seems impossible. The best advice I can give anyone on this point is to read Mr. Hamblin's splendid little book "Power to be Well"—the last few pages of which especially will, I feel sure, help many, if not all our readers to clear up their own thoughts and views on the subject.

Whatever the cause or the nature of the pain, one thing is certain—our best and wisest plan, when confronted with it, is not to regard it as an enemy, but to take it into the deep Silence of the "Secret Place" where, quite possibly, it may disappear, for there the most unexpected happenings do occur.

Edward Carpenter.

By RICHARD WHITWELL.

The recent passing of Edward Carpenter at an advanced age, brings to our mind vividly a very gracious and charming personality, and a wonderful message, expressive of his own vivid consciousness of an encompassing Goodness embracing and drawing to Itself his own nature and being and that of everyone else. For let there be the consciousness, and everything else follows. Turn but the consciousness of the whole humanity a little angle sunwards, and the kingdom of heaven would flood in on waves of light.

Walt Whitman, in his "Leaves of Grass," struck the

Walt Whitman, in his "Leaves of Grass," struck the kernel of his, and, indeed, Carpenter's message in his

introduction to the "Song of Myself:"

"I celebrate myself, and sing myself, And what I assume you shall assume,

For every atom belonging to me as good belongs to you." In and through himself he felt the Cosmos, with its unfathomed deeps of good, expressing, authentic, utterly satisfying. It was a bigger thing, connecting in consciousness, becoming audible therein, a very wholeness working through. Therefore, while to all appearance he was "a single separate person," he was expressing what was true for everyone else. The meaning of the One divine consciousness renewed, a fuller life being manifest thereby. There is one integrating Principle, which in its recognition draws humanity together, dissolving many barriers of separation. This understanding is, in very truth, religion.

Each is not for its own sake.

I say the whole earth, and all the stars in the sky are for religion's sake."

Carpenter was immensely influenced by Whitman, and his message was equally, equally genuinely so, the expression of his own life, his thought, his emotion or feeling, as it unfolded from the time of his great spiritual experience. It was the finding of a common denominator.

In his modest comparison of "Towards Democracy," his own greatest book, with Whitman's "Leaves of Grass," he writes that "Towards Democracy" has a milder radiance, as of the moon compared with the sun—allowing you to glimpse the stars behind. Tender and meditative, less resolute and altogether less massive, it

has the quality of the fluid and yielding air rather than of the solid and uncompromising earth."

As time goes by he will be seen and recognized as a great prophetic figure, giving spiritual meaning and

direction to the forces of democracy.

The message of Carpenter has exercised, during the past decade, a liberating influence more than can easily be estimated. Its leavening work has been, and still is, quiet and imperceptible. It is an influence, which, while it had and still has a strong social bearing, is yet essentially spiritual. The two, man's social and spiritual life, had become separate. He realized that they could never be separate, and that indeed the social and religious message is ultimately one. As man is spiritual he will not be satisfied with anything less than spiritual, but when that answer comes it will comprehend everything else.

His was indeed a liberating message. He consciously

expressed what many hearts were feeling towards.

His progress toward socialism was one of inward growth or unfoldment. He did not take it up as a theory; he was no fanatic. It was no mechanical scheme; it was a glowing, satisfying look into the future.

"These things shall be; a loftier race
Than e'er the world hath known shall rise,
With flame of freedom in their souls,
And light of knowledge in their eyes."

"These things shall be!" Carpenter also saw it as inevitable, something that is going to be without any doubt whatsoever. He saw it with the rapt vision of a seer, and a prophet. His conception then was no mere theory that he could put aside, or discard at will. It was no less than a common expression of that consciousness which he had thus found germinal and active in himself, and which, by necessity, he was striving to live out, as he could. What he discovered true in his own experience would be ultimately true for all. He sought to express the laws foundational to the new socialism, whatever theories may rise and fall in the meantime.

All his other works are the intellectual offspring or children of his one greatest work, "Towards Democracy." A writer recently referred to it as being no longer read. That however is far from the case. It is in fact very much alive. Carpenter has not yet come to his own, but he is coming and will come to his own. We can

imagine him quietly smiling, doubting not that it will be so, knowing in himself the validity and aliveness of that utterance.

But of the book itself, with its somewhat elastic rhythms—yet to a fine ear rhythm beyond a doubt, as the waves of the sea, and the wind in the trees have their rhythm—is it prose or poetry? Certainly not poetry in the conventional sense. And yet the thought (not the specialized thought, but the conception greater than thought) present throughout its pages, has a sublimity that only the greatest poetry attains. Nor could it be classified as prose, insofar as prose is meant to present an intellectual statement, however beautifully chiselled and elaborated of the subject in hand. Like to Whitman's writings, it has more kinship with the grand out-pourings of Hebrew prophecy than with any definite school of English poesy.

Whether we regard it as poetry depends upon our standard of what poetry is and how we approach it. If it is for the form and for the music of the words, we will not find it here, unless perhaps, as suggested, we have an attentive feeling for the rhythms of nature herself. But if we approach it for our own spiritual enlargement, for the uplifting of our own thought and feeling, then will we find that it indeed touches greatness.

Truly is it so, yet when we attempt to analyse wherein is the strange influence that the book undoubtedly possesses, we realize that it is not so much in the words themselves, or even in the greater thought which they encompass, but in something which breathes in and through, or that is felt as it were between the lines;

in short, its atmosphere.

It would be difficult to quote from it in detail, to find a sentence here and there that we could quote as we can quote Shakespeare, though there are great passages that are well worth reading and re-reading. The man is not separate from the writing, he is in it; it is a consciousness breaking down barriers, and expanding, to breathe a deeper breath. He stands on the heights, he looks out on a new and better world.

"Freedom! the deep breath! the word heard centuries and centuries beforehand; the soul singing low

and passionate to itself: Joy! Joy.

Not as in a dream. The earth remains and daily life remains, and the scrubbing of doorsteps, and the house and the care of the house remains; but Joy fills it, fills the house full and swells to the sky and reaches to the stars; all Joy!"

When we say he is expressing himself, is living and breathing in it, we touch the deeper and grander meaning, the purpose. It is the self expressing, but more than the self. Here we contact the mysticism of which it is full. He fell into a Consciousness wherein were no barriers of separation. It was his own real life. The outer consciousness, with its egoism, and perpetual desire to separate and differentiate itself from the life around, is but its simulacrum. But oh, this greater Life, whose incoming overwhelms these narrow little boundaries, the experience of which is of life made blessed and enhanced Out of such spiritual experience naturally emerges new and intimate connections with his fellows, an intimacy, a love, a sense of fellowship- a realization of oneness in interest and ultimate aim, and even, deeply speaking, in identity. Such a living conception must, of course, become the very dynamo of that blessed society which is to be, though many theories tumble down on the way thereto.

When your unquiet brain has ceased to spin its cobwebs over the calm and miraculous beauty of

the world;

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When the Air and Sunlight shall have penetrated your body through and through; and the Earth and

the Sea have become part of it;

When at last, like a sheath long concealing the swelling green shoot (every veneer) shall drop clean off from you;

When your Body-for to this it must inevitably return-is become shining and transparent before you

in every part (however deformed);

Then (O blessed One!) these things also transparent possibly shall surrender themselves—the least thing shall speak to you words of deliverance.

The stones are anywhere and everywhere: the

temple roof is the sky.

The materials are (the things at hand for our use)
—the product is God.

Second to the "Leaves of Grass" it was probably the "Bhagavadgita" which influenced Carpenter most, and made him so deep a student of the Vedantic writings,

EDWARD CARPENTER.

with their insistence on the subjective oneness of all that Both became as it were, a commentary of interpretation on his own profound experience. Man comes to a point when the localized consciousness (with its possessive sense) is withdrawn or obliterated by a more universal and profound understanding and feeling. This may break upon man's life as a glow of effulgence upon the darkness, or it may be in the quiet way of an in-coming and in-filling ocean. It has in recent times been expressed in the words "Cosmic Consciousness." It is probable that every great prophetic work and labour has had its origin in such an experience. "Towards Democracy" is a great memorial of such an experience.
"The whole of Towards Democracy,"

"has been written under the domination of this mood. I have tested and measured everything by it; it has been the sun to which all the images and conceptions and thoughts used have been as material objects reflecting its light. And perhaps this connects itself with the fact that it has been so necessary to write in the open air. The more universal feeling which I sought to convey

refused itself from me within doors. . .

I knocked together a sort of wooden sentinel-box in the garden, and there, or in the fields or in the woods by day and sometimes by night, in sunlight or in rain, by frost or snow and all sorts of grey and dull weather, I wrote "Towards Democracy".... and . . . I remember feeling then, that defective and halting and incoherent in expression as it was, still if it succeeded in rendering even half the splendour which inspired it, it would be good, and I need not trouble to write anything more.'

Addition to Book Reviews.

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THE DIVINE MESSAGE, Part II. By Dinshaw S. Paowalla, Hong Kong. Published 1/- net, by L. N. Fowler & Co., 7,

Imperial Arcade, Ludgate Circus, E.C.4.

Light is breaking forth everywhere. That is a happy thought, and this dear little booklet of simple truth and wisdom from a brother in far away China is illustrative of it. In his conception and realization God is everywhere, watching over all life with infinite love, and infinite care-brooding not merely over the galaxies of stars and unknown worlds circling in the heavens, but over the least little living thing upon our earth. Spite of appearances all is well, and God is Love, and there is hidden divinest meaning. ever winning the soul upward.

The Woman's Page.

QUERIES FROM KINGDOM-COMRADES.

By MINNA BLUEBIRD.

Editor of the Bluebird Magazine for Children.

The following sentence from a recent letter expresses the old, old error as to what "The Will of God" really means: "Minna, is it wrong to pray for better health?"

After last month's chat, I had intended to carry on with the subject of "Environmental Thorns," but it is so tremendously pathetic to think that there are still comrades who are in doubt about the relationship between bodily health and "God's Will" that other "thorns" seem second-rate in comparison. And again, "environmental thorns" are in reality only ill-health in another form. They signify lack of wholeness and harmony in environment, instead of in body, and the Principle underlying the cure for both, is one and the same. So in putting the bodily-thorn-query first, we shall not be really digressing.

"Is it wrong to pray for better health?" Think of it! Truly the old Theologians planted their resignation-seeds with amazing thoroughness, for over and over again, the uncertain tentative little query comes along—even in these New Age days—"Yes, but supposing after all, it is God's Will for me to be afflicted in this way?" Surely the time is ripe for that thought to be regarded with shame and

sorrow.

"God is Spirit, and they that worship Him must worship Him in Spirit and in Truth." To our comrade we say—your body is not the real "You." That is Spirit—the Child of God—made in His image and likeness. Spirit

-as He is Spirit. Perfect-as He is perfect.

All God's creations are perfect, and though at first it may be difficult to realize and believe, the real, inner Spiritual Self is as imaged in the Mind of God—perfect. Bodily imperfections were never created by God. They are not "of God," and when the misdirected creative causes have been removed, they will pass away, and the inner Spiritual Self will come into unimpeded manifestation. An imperfection of any kind, whether bodily or environmental, is a sign that the "Mind of God has been put to a use that did not match the nature of God."

The truth is that we do not seem to care about admitting "that practically all disease, with its consequent suffering, has its origin in perverted mental and emotional states and conditions."

People will say: "Yes, we can quite understand certain states like anger, or fear, producing certain bodily effects, but what about this particular complaint that I have the matter with me? I can't think of anything that I have done wrong to make such a thing 'come out'."

It is true that in a very broad way, certain types of diseases can be traced back to certain types of spiritual disharmonies, but to worry and ponder as to exactly what error is the origin of every single ache and pain, is sheer waste of good time, because sometimes the "mills of God" grind quickly—sometimes slowly, and who is to say how far back the error-roots may lie?

The one great necessity is that we cease to create further trouble, by realizing our "oneness" with the Spirit of Infinite Life, and by trying our very hardest to

live from that Centre of Wholeness.

We have creative power, because the Mind we use is not a little bit of separate Mind encased in our own particular Think-box. It is the One Universal Mind, for which we are inlets and outlets. "The Will of God" may be summed up in one word—perfection. And if we honestly and truly wish to do God's Will, our whole life will be regulated by the one dominating standard: "In thinking these thoughts, in speaking these words, in carrying through these actions, am I using the Mind of God to bring into manifestation a perfect God-idea, or am I projecting over God's real image, a distorted, imperfect, God-less shadow?"

"Thy Will be done" means the surrendering of all that is weak, imperfect, and unworthy, in order that God's Strength, Perfection, Wholeness, and Harmony may

come into expression.

In one sense we do not have to pray to God to "give" better health, because perfect health already "is." But naturally, if we are sick, that statement is too abstract to comfort us very much. We want the perfect health to be in our own particular body. What must we do? We must "arise" and go to the Father—in Whom perfect health "is." That means that we desire not to create any more ill-health for future "affliction." In addition, we must set to work to remove the distorted image we have been holding. If a person built an unsightly wall round a very beautiful thing, he would know that in

justice and reasonableness it was "up to him" to try and clear away his musiy, mossy old bricks, in order to set "the imprisoned splendour" free.

Can it be done? Yes. What Jesus taught, and what countless Kingdom-comrades have already done, we also can do. Is it easy? No. Can we do it quickly? Yes, and no. It all depends upon the quality of our "wishing" to do God's Will. For such a long, long time, people have been imagining that they "wished" to do the Will of God, yet 1929 still finds us putting less time, thought, and energy into our "wishing" than a child puts into it's learning to play "The Blue Bells of Scotland." It reminds me of a little story I once read. I do not remember the exact words, or the title of the book, but briefly: A young student went to a Master, saying that he wished to know more about God. Cutting out intervening patter-the Master led the student to the nearest water, and held his head under for as long as he deemed advisable. When the gasping youth was released, the Master asked him: "What did you want most of all when you were under the water?" The youth replied: "Air." Then, said the Master: "When you want God as badly as you wanted air, you will find

That gives our milk-and-water "wishing" a nice little

dig.

But to get back to our image-removing. In the novice stage it is not easy to think in the abstract. We seem to need labels and familiar little analogies, as children need beads when they are learning to count. Therefore it is permissible to help ourselves by saying that some of our ailments are like sketches-probably ugly little affairsbut only of recent formation, and what we might term, only lightly "sketched in." These can be "rubbed out"

fairly easily and quickly.

How? Well, for instance, suppose your stomach has been giving you trouble. To make a start, go where you can be alone and quiet, so that you can still the outer senses, and have communion with the Father. This is of paramount importance, because until we can rise above our own little petty criss-cross currents of thought into "Universal Consciousness," our words and images are void. There is also another preliminary point to be remembered. We cannot enter into the Secret Place of the Most High, if we are carrying along with us little dingy bundles of grudges, resentments, or condemnations. Such things are not "of God," and until we can "loose

them and let them go," we must remain outside the Kingdom. Human nature says: "Let me have a sound stomach first, and think about a sound heart afterwards!" Divine Order says—No! This prayer must come first: "Create in me a clean heart, O God, and renew a right Spirit within me." For this reason. To draw any needed Good from the Great Storehouse—the Kingdom of the Unseen—into individual manifestation, a Magnet is needed, and is available. It is the mighty Magnet of Love, and they who attain to cleanness of heart and rightness of Spirit will find that when they commune with the Father, this Magnet will encircle them, and along the golden halo-rays the desired Healing Power will come.

To wipe out the old weak-stomach image, all weak-stomach thoughts must be banished, and replaced with Life and Power thoughts. (If Grandpa-Common-Sense whispers a gentle hint concerning a day's fast and a syphon of soda-water, do not despise your homely but faithful relative. It is not always to the people with letters after their names that our thoughts go out in our moments

of humdrum need.)

Then, without fear, or doubt, or tense anxiety, speak forth the Strong Word to the imperfect organ: "You are now cleansed and healed. You are filled with God's Life and Power. You are sound and strong—able to work in perfect ease and harmony. God's perfect Will is done, and His perfect Health is now made manifest in me." (Of course adding to, and altering the words to meet your own particular need.)

This modus operandi should suffice for minor ailments,

if carried out with faith and quiet persistence.

Chronic imperfections are more problematic. The people who have no chronic imperfections say that as we are seeking for Spiritual Healing, the "chronicness" makes no difference, because "chronic" relates to time, and in Spirit there is only the Eternal, Omnipresent "Now." And they give true instances where seemingly incurable maladies have been completely wiped out with miracle swiftness by the All-conquering Healing Power of God.

Theoretically and logically they are right. But on the other hand, there are numbers of people who have long-standing imperfections which have been engraved year after year, deeper and deeper into the fibres of their being. They may not be serious—from the medical standpoint—but they are humiliating in the light of the words: "Ye are My witnesses!" Such people may find, that even

with a good degree of understanding, unlimited faith, and persistent speaking forth of the Word—immediate release does not come.

What should we do about these weaknesses that date back to pre-pinafore days? Be miserable because we have not been able to wipe them out? No. Pretend that we have done so, because we are afraid of the ever-ready taunt "that we do not practise what we preach?" No. Give up having faith? No.

Because we have not reached our desired fulfilment makes no difference to the Divine Law, or to the Infinite Goodness and Love of God. It only means that in some way or other, there is a "falling short" in us. What we have to do is to keep on keeping on—in serene, steady,

happy faith.

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I see my way as birds their trackless way. I shall arrive! What time, what circuit first, I ask not

In some good time—His good time—I shall arrive; He guides me and the bird. In His good time!"

Brother James—Yet Speaking.*

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When James Leith Macbeth Bain "passed on," so quietly and simply, by way of the open country he loved there were many who felt themselves strangely the poorer, for "Brother James" was of those who enrich many; to be with him in a room, or in the open country—it might be with few words, in a deep quietness—was to receive something which could not be adequately told.

Those who knew him will be glad to have this memento of him which Richard Whitwell has gathered from the books he wrote, some of which are now out of print. Many who did not know him may through "The Book of Brother James" make at least the acquaintance of a rare soul; strange, loving, lovable, yet lonely, who lived in a world to which the average man or woman is a stranger.

* The Book of Brother James or The Finding of the Grail. Edited and Compiled by Richard Whitwell. (C. W. Daniel Company; 5/net) or 5/3, post paid, from The Science of Thought Press, Chichester.

How quaint and queer he was! Brother James with his often rought red hair, and wonderful, seeing, deep-set eyes. He did the strangest things without selfconsciousness—as when he took off his sandals and paddled barefooted up Bond Street in a storm of rain, because he loved the feel of the wet pavements and the dancing drops. For such things strangers thought him somewhat mad, but not so those who knew him.

I remember meeting a clever man—a mutual acquaintance and a student of ancient philosophies— when he had just finished reading *The Christ of the Holy Grail*. He spoke of Brother James almost with awe—a note of reverence in his voice. "We have been laughing at him and all the time he had written that! A wonderful book. He is far ahead of us. He is a hundred years ahead of his age."

Mr. Whitwell has given extracts from this book—my favourite of all that Brother James wrote—and those whose thoughts have been trained to such understanding will find them rich in suggestion. From them some will turn to the book itself which will give them much more.

I have not space to pass on many clusters of Mr. Whitwell's gleaning but, I tender one or two:—

"Every human soul we meet in the flesh is, in its very, its innermost, its only real or undying essence, of the Christ-body. . . . Our Christos is the Fragrant Spirit whose Breath is in all the good breaths of nature, the joyous Spirit who is the Light of our soul at all times. . . Our Christos is in all that blesses; and until we hear the Holy One even in the song of the thrush or in the voice of the winds and the waters we have not found our all-satisfying Christ."

The love of Brother James for little children was almost a passion. The child that remained strong in him, when body and brain and will had grown to the stature of a man, sang in many of his songs, as in The Christ-Child

Carol-preserved in his Book.

O Christ, Thou bonnie, bonnie Child, All day Thy songs sing in me; All thro' the night, in fragrance wild, Thy holy joys spring in me.
Within my heart Thy warmth I feel, Within my soul Thy sweetness;
O Christ, Thou bonnie, bonnie Child, Thou art my new completeness.

He loved the children of the small orphanage of which Mr. Whitwell speaks, the place that was to him often a real "home of rest." And London children he loved—the rough, dirty, unkempt children of drab streets and sunless byways. When we went blackberrying together in the country we collected children. When he left the country for London he went laden with flowers and treasures for children unknown. He pocketed pebbles that to him were beautiful—to pass them on. He pocketed apples—for the same end. And he picked flowers from a private garden of an empty house, where the blossoms were dying unseen behind padlocked gates, while children were living flowerless. How angry that made him! He broke through and returned triumphant, laden with flowers that he distributed in a slum.

He knew God through His little ones.

"You held out your hand to me. And your angel smiled at me through your eyes. And I knew your angel's smile, for it was the smile of God, and I felt

in your little hands the clinging of God's Love.'

Brother James was a great music lover, and he wrote and composed songs. You may play and sing "Marosa," which is reproduced in "The Book of Brother James," but you will not know what Brother James himself made of it. It lived. As a rule he sang without accompaniment. It was one of my proud moments when he broke that rule, and asked me to play for him because, he said, it helped him. He was extraordinarily sensitive to responsiveness in others—as well as to lack of sympathy, however courteously hidden.

He was known to thousands, and might have had a big following, but he did not desire it. He wrote:

"Unto me or unto my name I deny any following.... Let the disciples be those of the never dying Christ, related to me only insomuch as the living Christ has spoken in and through me." There are many who heard the Word through Brother James, and though they are not "disciples" they will not forget him.

MARGUERITE WILLIAMS.

Would'st thou be wretched?

'Tis an easy way,
Think of but self, and self alone all day.

—Cowper.

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Book Reviews.

"THE CLOUD AND THE FIRE," by Richard Whitwell, price 3/6 net. "The Science of Thought Press," Chichester, England.

It has been said, "Of the making of books there is no end," and we sincerely hope there may be no end to the making of such books as "The Cloud and The Fire." If ever a book carried that indefinable atmosphere of Divine inspiration, this one does. If ever a book was destined to inspire Hope and Courage, this one is.

That Richard Whitwell is a mystic there is no doubt, but his vein of mysticism never for a moment befogs the authentic gleam of Truth and Love. It is the remarkable balancing of the mystic and the matter-of-fact that enhances the intrinsic and aesthetic value of "The Cloud and The Fire." And that is as it should be. The cult of the mystic and the cult of the simple can both be, and frequently are, overdone and overpraised. But the message of God's Love needs no particular literary cultivation. It ever finds its own

spontaneous mode of expression.

In this book there is not a page, one could almost say not a paragraph, but has its guiding star, its way-pointing finger, its Kingdom portal light. In some strange way we are made to regard the author as the personification of Love as he leads us, our eyes big and our hearts throbbing with ecstatic wonder, into a glorious vista of Spiritual vision. The little wayside flowers are there to welcome us, suffusing the summer air with their sweetness and purity and smiling a strangely wistful, compassionate smile upon us as if to say, "Fear not, O human brethren! Can't you see, can't you comprehend, can't you realize the glory that awaits to be revealed in you?" And lining the blessed way their Royal Highnesses the trees, symbols of dignity and power and tranquillity and lofty aspiration, embrace each other with loving arms and whisper words of endearment as if in manifestation of what might be with us. And down through the triumphal arch of green boughs the sun shoots its golden shafts like glowing fingers of angels that would fain gather us hastily into the Kingdom. Meanwhile the birds are divining and interpreting in exuberantly joyful notes our silent heart-song; and finally we come upon The Door of doors, indescribably awe inspiring in its grandeur, upon which is written in letters of living light "Knock And It Shall Be Opened Unto You."

Such, all too crudely expressed, was the spiritual impression the book made upon us; although, towards the end in a chapter under the heading of "The Whirlwind" (which to read once is to forget never) we are brought face to face with the stern realities of life in a way calculated to make us bow our heads in very shame nor raise

them till we have supplicated forgiveness.

It may be unusual not to quote from a book under review, but we can pay Richard Whitwell no finer a compliment than to deliberately refrain from quoting; and, moreover, we feel confident there are many thousands who will yet thank God, as we have done, for "The Cloud and The Fire."

loud and The Fire."

JOHN ROEBUCK.

"AN OPTIMIST'S CALENDAR FOR 1930." Compiled by Gertrude Norton, price 1/2 post free. Published by H. B. Saxton, King Street, Nottingham. Trade Agents, L. N. Fowler & Co., London, E.C.4. Overseas readers should order this Calendar early

in order to secure it. Here is the verse that is on the front of the Calendar, and all will agree that it strikes the right note: This has been proved: That on a winter day,

One violet will make a garden gay. So in a time of trouble dark and drear, One fragrant soul can change the atmosphere."

THE FOLLOWING REVIEWS ARE BY RICHARD WHITWELL. "THE JOURNEY OF JESUS," by Ellen Conger Goodyear. Third Edition. 6/- net, by post 6/4 from "Science of Thought

Press," Chichester.

This little volume in its whole assemble is beautifully put together; it is very artistic and pleasant to handle. But the subject is worthy of the best that can be given. For it is none other than the journey of the One, who in his divine destiny, through the path of human experience, witnessed and manifested the very nature of God—revealing man's divine inheritance, inviting us to follow in His steps. "I am the Way, the Truth and the Life," He in realization of his own true life, His oneness with the Father, said almost pleadingly that they might believe, to the little group of disciples, in those last hours of his wonderful teaching. Through all experience He leads us, that we may react rightly, as He did, to the Truth, and not to the appearance, that we in turn may not be misled by the appearance, but turn unto the Truth, which also is our truth.

There are many lives of Jesus, as well as the wonderful Gospel narrative which in the end we usually come back to as best of all. But this book gives what I have not seen attempted elsewhere. Following on the lines of what some regard as the best harmonization of the gospels, the compiler of this book gives us the action of that wonderful life, the living movement, in the beautiful words of the gospels that we know : so that if possible we may feel the touch of His feet upon the earth—the wind playing on the verdure-clad slopes, or rustling the corn—while we also listen to His words. With apparent desire to achieve this vividness of narrative, the directness of action, Mrs. Goodyear has been led to omit the more didactic elements in the gospels, "that an unbroken narrative may be a sixty of the contract of the contrac be given whose beauty and mystery will well repay the student or reader," revealing the One among ten thousand, with His crown

"LIFT UP YOUR HEARTS," by Walter Walsh, D.D., Published by Williams and Norgate, Ltd., 38, Great Ormond Street, London, W.C.2. Price 5/- net.

This little work of a hundred aspirations towards Peace and Goodwill represents "the efforts of a group of religious people to the original property of the wings of horse and faith above the people to rise through prayer on the wings of hope and faith above the clouds which from time to time descend on mankind. Every aspiration tends, psychologically and spiritually, to break the cloud. Therefore they are prayers, in a large sense; they express and carry a wider feeling than the merely personal. It is a fine effort to express the devotional necessity of man in terms acceptable to our modern the devotional necessity of man in terms acceptable to our incident thought. Yet there is this difficulty; whereas it gains on the one hand, it tends perhaps to lose on the other, in that our thought, turning to God as to abstract Principle, just fails in that definiteness, which, with all its limitations, was possible in the old worship. But to many, we grant, this may not seem so.

We cannot, of course, with any degree of spiritual enlightenment, think of God as Personality-in the old sense in which this word was used—for the moment we make that concept the Infinite passes infinitely by. But yet we have evidence that God, the One Spirit, is immediately interested in His creation, not generally but particularly, in the little as in the great, in the detail as in the cosmic, to fashion that which is perfect. Therefore although we cannot think of God as Personality in any limited degree, we may rightly think of God as infinitely personal, or perhaps to put it better, Infinite Personalness, to whom we may indeed turn in all our affairs as children to a Father, with the definiteness of prayer, in every immediate and particular issue arising, whether personal or social or national-with help and right vision accruing.

In this quite beautiful book of approach to a larger worship, we know that we catch the earnest pulsing of the heart of the dear and beloved writer in the very titles of the aspirations; for instance, "Aspiration after the common good . . . after a world-wide humanity, . . . after man's tender mercy, . . . after the God within, . . . after a united household of faith, . . . after the everlasting mercy, . . . after Love victorious, . . . and the like. It deals with life, and with the problems of life, and gives words to the aspiration of the soul in and through these. It should prove peculiarly helpful to many who have passed beyond what they regard as "hidebound religion," and have found nothing to take its place. Though the sentiment may seem to many to be ethical rather than religious, there is yet a deeply religious spirit breathing through. There is a fine sincerity through it all.

The writer stands on the watch-tower, gazing out therefrom into the future, sensitive to world events, yet pointing to the greater possible, if we will make it so.

"THE GARDEN OF ENCHANTMENT," by Sydney T. Klein. Published by Rider & Co., Paternoster House, London, E.C.4., 4/6 net.

"It is only by a diligent study of nature and nature's ways that we can appreciate the fundamental beauty of God's creation. The way of nature is the way of God, and to desecrate nature is to desecrate the goodness of God. With simplicity and sympathy this well-known author shows how we may best study the laws of nature and how by that study we may recognize that divine relationship which exists between the material and the spiritual worlds. The result is a charmingly written and inspiring work which will make the

reader involuntarily exclaim, "Oh, the wonder of it all."

The author of this quite charming little work indeed leads us into a very garden of enchantment; the more so, in that it happens to be real, and indeed, which is daily happening before our eyes. The great thing is to approach life with the fresh eyes of wonder and of truth of a little child. In this way, truly as a little child, yet also with the mind of a trained scientific observer, our author withdraws for us the veil of nature, disclosing a vista of wonder and enchantment—to the increasing interest and delight of the reader. And implicit in it there is the revealing of nature as a gladsome thing of beauty and joy, all eager and alive. It is not nature 'red in tooth and claw.' He explodes that idea, if it has not been already exploded. It is a refutation of Nature maligna and vindication of Nature benigna. Yet it is not by argument, but by sheer demonstration.

Nature is not callous and vindictive, but is quick to mitigate pain where it arises. But pain in fact is "given as a protection, and the higher forms (of life) being more valuable, are provided with a nervous system which makes them more sensitive to it." Each fresh discovery shows that the lower forms of life do not feel pain in the sense that we, and some of the higher animals, do." Charles Darwin, who studied the subject so minutely, concluded his chapter on "The Struggle for Existence" with the words, "When we on the struggle for Existence with the words, when we reflect on the struggle, we may console ourselves with the full belief that the war of Nature is not incessant, that no fear is felt, that death is generally prompt, and the vigorous, the healthy, and the happy survive and multiply." "A pessimistic view of Nature is only possible to those who have not studied the facts, and are not aware of the many wonders to be seen therein. We only have to open our eyes to the good, beautiful and true, and we at once realize that their opposites are imaginary creations caused by absence of knowledge, and derived from imperfect perception and conception of the true meaning of our surroundings."

The particular theme is that of the insect world, and is most delightfully written, as well as being instructive and helpful—and particularly fascinating to those, young and old, interested in entomology. It is stated that the purpose of this little book is to help the readers to gain a sunshiny outlook, and to induce them to study the

whole of the Great Purpose for themselves.
"I can promise them" adds the author, "that such a study will bring great joy into their lives. It is not written so much to teach, as to help them to think to their advantage about the wonders to be seen everywhere. We are living in a beautiful world if we will only open our eyes to its significance. . . . We need only breathe the prayer, "Give us singleness of heart so that we may see Thee, and know Thee, and love Thee, in all our surroundings, especially in every living creature, insect, flower, leaf and blade of grass," and our hearts will be filled with that love, joy and peace which passes all understanding."

"PRELUDE TO LIFE'S SYMPHONY,"by Olive Linnell. Last month the price of this poem reproduced on Wedgewood Blue deckle edge paper, with the title printed in gold, was given as 2/- post free. This of course was an error. It should have read: 2d. post free.

"THE MESSAGE," The Quarterly Magazine of the Fellowship of the "Friends of Christ," and the Brighton and Hove Ministry for the Divine Healing of Soul and Body. April, 1929. Price 6d. 44, Osmond Road, Hove.

This is a very helpful number of this quite splendid magazine, It is no easy thing to run a magazine of this kind, and vet it is tremendously worth while, for there is a great need in this direction-

and in fact for all that which tends unto the Kingdom.

There are two streams which rise from a common Fount; the stream of mystical religion, and that of spiritual healing. They run so closely together that the presence of the one brings one near to that of the other. Both these complementary aspects of the spiritual life find full expression in this little magazine. In it will be found many helps on the way for those who are treading the spiritual path: and much that is greatly uplifting, by loyalty to central things. Here is a little piece entitled the "Ideal Man," which we will

quote, and it is very short.

"The Ideal man must think truth, speak truth, manifest truth.

He must be love, purity, patience, compassion. He must be a man of faith, inwardly and outwardly calm, fearless, charitable, humble, merciful, and the soul of honour.

He must think no evil of another, speak no evil of another, hear

no evil of another.

He must think of himself last of all.

He must be ready and willing to lay down his life, if need be, for Truth's sake.

This is the character of the Ideal man-the Christed man.

Seek to be conformed to His image and likeness."

Listen to this, concerning patience: "Be patient with all men, remembering that Christ has waited long for you; for by your patience and love you will reveal to them the Christ within your own heart. Thus only can you awaken the Christ within the heart of your

brother."

Here is a thought worth deep consideration: "The moment we recognize that it is the will that is our 'true self,' and not our emotions, we shall calmly disregard all that raises its voice against emotions, we shall caimly disregard all that raises its voice against it, and shall claim as real its decisions, be our emotions as they may." This from a fine little article, by the editor, "The Love of Jesus," from whose leading word, "Alive IN Christ," we would also fain quote, did space permit. Another article, from the mystic standpoint, full of fine thought, is "The Mystic Rose"; one also we would refer to, "A few thoughts on divine healing"; and not least, the first of a series on the subject "Perfection of Mind and Body."

By LEOPOLD SPERO. Published at "HEARD MELODIES."

5s. net by Fowler Wright, Ltd., 240, High Holborn, London, W.C.1.
This little volume of verse, nicely bound and nicely printed, has a fine quality about it; so much so, that if it were charged with a great passion, it would rise to greatness. Technically much of it is flawless, or nearly so. There is a certain strength in it, which is found in economy of word, and simplicity of phrase, as for instance, this :-

"She who is all my care Hath but one single fault, That I against her heart Do make a vain assault."

And this :-

"Comin' into Southrepps Over from Trunch, I'd a hand o' wild roses Held in a bunch; Brushed against me shoulder Wilful-like an' free-Little hedgerow gipsies Flirtin' wi' me.

There is also a fine imagination, and, we think, sincerity; and much we could quote in support of this :-

"Where I went, hoping to find new wonder,

I found but fear;

And on the road, when peace should have been my friend,

My soul sank under; Fell, as a stone falls in a silent mere,

Lost without end. Turning again to mine own heart, back to my home, Yearning again for my known love, back did I come."

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Free Literature Fund.

"Every gift, even though it is small, is valuable if you give it with a kind intention."—PHILEMON.

We gratefully acknowledge the receipt of the following donations to the above fund:—

R H 2/6; C L M 2/6; M W 10/-; R H 1/-; B T S 1/6; M S M 5/6; W C G W 5/-; H A G 5/-; F J R 4/6; W J B 2/-; F C H 3/-; H A H \$1.00; D C W 5/6; H M T 6d.; W S R £20; J V S \$2.00; M G 5/6; A E D 1/0; J O 6/6; A P S 5/6; M E W 3/4; J H E C 1/-; J R B 3/-; M K 5/6; V H B 2/6; F M T 1/6; J T 60/-; C C 2/6; W S O 5/6; M R 3/-; E M S 5/6; E W 6/-; M P C 1/-; FKM 1/-; DMB 2/6; HVN 10/-; LT 2/-; AW 8/-; E B 1/-; J C P 4/-; J A 1/6; H G 1/6; E M S 5/6; B D 1/-; B F 5/-; W I 5/6; F G 1/6; E S 1/6; E J L 2/6; E C 3/-; H J H 5/6; N S S 4/-; P B 10/-; Portsmouth Centre 89/6; H T \$1.00; E M B 2/-; S S 25/6; MER 1/10; MAB 2/-; EMS 20/-; DMT 5/6; FD 5/6; V T \$24.00; W McI 5/-; C E C \$5.00; H J P 6d.; J P 6/6; M J H 3/-; L P 9d.; M S D 5/6; J W P 5/6; H P 12/2; J C L 5/6; C T 2/6; A T 5/-; Joy 10/-; CJW 7/3; MM 1/8; LAF 2/6; HW 2/6; MH 1/-; M F 2/6; A C 10/6; J B G 4/-; A H 1/4; F E E 6d.; J A 2/6; E S M 1/6; W E S 5/-; M P C 9d.; A H 5/-; ESG 10/-; 1 K 12/-; F De D \$1.00; R W 2/-; H M 2/10; S H 2/6; O M M 5/-; W H R 5/-; M R 2/6; E C 2/6; M H B 21/-; J B A N 5/6; E L M 5/6; E J L 10/-: E R Y 1/6; M P 4/6; J F L 1/-; A C 1/6; J R B 2/6; J H C 35/6; J T 2/-; J A 6d.; R M P 5/-; L O'C 3/-; M P W 37/6; M T B 1/6; L F M 9d.; T 2/6; S K W 40/-; H J 1/-; T B W 4/6; B W 10d.; V R 1/10; C F B 10/-; F M T 1/-; L T 2/6; M L M 5/6; E J S 6/-; K K 5/6; C W 2/6; M E T 20/-; A G 2/6; A M 10/-; M E P 2/6; F M M 8 2 10/-; W 2/6; E J S 6/-; K K S 5/6; C W 2/6; M E T 20/-; F M M 10/-; M E P 2/6; M E T 2/6; F M M 10/-; M E P 2/6; M E T 2/6; 3/-; X L 50/-; J E D 2/6; F H M \$3.00; J H W 2/-; J F 5/6; M W 1/-; B M C 2/6; W J 2/-; J B 5/-; I N 5/-; N T 5/6; S M T 2/6; A S 1/-; E S C 10/-; Anon 2/6; E W 2/-; H N 7/6; I C G 2/6; J M 2/-; E W 1/6; C K H 2/-; N E V 5/-; M B 1/-; V C M 1/6; A C B 6/6; W A W 2/-; J D 15/6; A M G 5/-; J P 6/6; I J-B 8/6; F C L E 1/6; S D \$4.00; E P 2/6; J E D 1/-; W N 1/-; A S 12/-; M P 1/-; G J 1/6; A M S 5/-; E M L 8/-; M H B 5/-; S J H 5/6.

Total August 8th to September 7th inclusive

£71/6/7 \$41.00

Magazine and General Fund.

We gratefully acknowledge the receipt of the following donations to the above fund:—

G M B 4/3; B L E 1/4; M S 1/6; E D A 5/6; L J 1/6; F W T 5/6; C A M 20/-; M R B 3/-; L M 5/6; T 7/4; H 1/9; F N 5/6; E M O 20/-; G R Le V 2/6; C M W 14/-; R A 3/6; Anon 1/3; L G 5/6; W M G 5/6; Anon 4/-; J P 6/ ; D A-T 17/-; G B T 5/6; P A P 6/-; F 15/6; A T 10/-; F W C 20/-; A K D 20/-; E G 20/-; M A K A 1 10/-; F W C 20/-; A K D 20/-; E G 20/-; M A K 4/6; A W 5/6; A R 1/6; M C 13/-; M D S 10/-; F S H 10/-; E C 2/-; E W P 1/6; R G L 4/-; M 21/-; A S 5/6; B L-H 21/-; M C 20/-; H J H M 20/-; M S 1/6; C B 2/6; A S 40/-; A B 1/6; J M A 15/6; H T C 2/-; E A R 5/6; G W 4/6; E E T 5/6; D C T 40/-; B L T 6/-; J H R 5/6; J H 5/6; E M W 16/10; J R B 2/6; W Mc I 5/-; Anon 4/-; M A B 10/-; S O C 6/10; S L T 2/-; E P P 2/- P A 1 C C 1/- K B 1/- M E P 5/-2/-; E P P 2/-; P. A Le C 1/-; K P 1/-; M E R 5/-; A M 5/-; S H H 10/6; A M 5/6; A F B 5/6; L B 15/6; B 15/6; E C 9/-; G P 3/-; R E R 5/6; D M H 5/-; G S 2/6; C W C 15/6; L C B 61/9; W T T 5/6; F D B 2/6; E S 2/6; M C 11/-; A S B 5/6; C L N 1/6; L M G 5/6; F S C de G 5/6; S A 5/6; I B S 41/6; D d'A W 5/6; R 14/6; M M 1/-; P G C 1/-; A C 4/6; N P 10/-; IGM 10/0; HWK 1/-; CKH 1/6; MR 20/-; JP 6/6; Anon 4/-; M C H 5/6; A H 20/-; M M 5/- F W C 10/-; M D A 1/6; H E 1/6; C T 5/6; H F 5/6; T A 1/6; H de V 15/6; A/C 5/6; R M B 20/-; W H M 10/6; J H-J 3/-; G S G 5/6; N A S 6/-; Unknown Helper \$10.00; E H T 9/6; M McG 88/-; J F M 40/-; G H A 13/-; G W 5/6; M H 1/6; A R 14/-; L C 2/6; A P 5/6; G N 100/-; E E H 34/-; C E F 20/-; J R B 2/6; Manchester 12/- R M T 7/6; M E 6d.; A C P 4/-; J. H. 3/-; E B N K 4/-; W B 15/6; A T 5/-; C D P 12/-; E C 7/10; E K 6/10; G W J 17/-; S L E 35/6; G S L 11/-; M C 5/-; M N 21/-; E B 5/6; E M R 2/9; D N 1/9; J H 5/-; A M 20/-; C C 20/-; A H 13/3; E G 2/-; A S 5/6; M H B 5/6; T M 6/6; A N 3/-; B M C 10/-; G H K 5/-; N F A 6/10; F M H 2/6; J E M 5/-; H M T 2/- E H H 16/6; D C N 4/-; A D 5/6; F E M 11/-; E G J 5/6; C M 5/6; E A S 5/6; D 7/-; M P 5/6; E E 10/-; L W 2/6; E G 1/6; SHM 2/6; BHSV 5/6.

Total August 8th to September 7th inclusive \(\frac{\pm.866/12/1}{\pm.10.00} \)

Our Yearly Audit.

The accounts for the year ended May 31st, 1929, of the Free Literature Fund and the Magazine Fund have been audited, the first very kindly as an act of love, by Mr. H. W. McLaren, Chartered Accountant, London, to whom our best thanks are due; the second by Messrs. Butler. Viney and Co., Chartered Accountants, of 68, Coleman Street, London, E.C. The certificates show that the receipts for the Free Literature Fund have amounted to £786 0s. 10d. and the amount of the Literature distributed and bought for distribution amounts to £787 17s. 2d.

The accounts of The Magazine Fund show subscriptions £1,180 2s. 4d. and payments towards cost of producing and distributing The Science of Thought Review, and of supplying it free where necessary, £1,191 0s. 0d.

The Chartered Accountants, as usual, state that the

books have been well and carefully kept.

With regard to The Magazine Fund, the total includes all proceeds from the sale of bound volumes, personal gifts to the Editor, and many thank offerings from students and those who have received the Lectures, as a token of gratitude, and also any other sum which could be directed to it. This Fund makes it possible to put the work of running this Magazine on a spiritual footing, instead of conducting it as a hard business transaction. For instance, every opportunity is given to subscribers to drop their subscription if they do not wish to renew it. We do not continue to send the Review unless we are asked to do so. If, however, a subscriber wishes to continue, but cannot, owing to passing through hard times, then the Magazine is sent free for a year, that is if he or she will accept it. Again, subscriptions on behalf of friends of subscribers are accepted upon a purely Free Will Offering basis. See page IX.

Health and Healing.

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By THE EDITOR.

Spiritual healing is entering into a healing consciousness.

One wakes up, so to speak, to the Truth which has always been in existence, but outside of which we hitherto have CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

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HEALTH AND HEALING.

remained, and from which we have been separated. Healing that is the result of the working of the human mind and will is not spiritual healing, but psychological. True spiritual healing is a happy awakening to the Truth, a restful realization of that which already is and always

has been.

How is it possible to enter into such a realization? cannot be forced. It is not the result of reasoning. It is not a product of the intellect. Because it is a coming into life and action of a dormant spiritual faculty it is due to an inward spiritual change that is wrought in us by the Spirit of Truth, who is our only teacher. We need to have the fresh, receptive mind of a child, together with faith enough to believe in the Word of God. always said: "Dost thou believe," and when those seeking healing really believed or had faith, He was able to raise them into the Wholeness Consciousness. out their faith and co-operation even Jesus could not have healed them, for, until a man believes that he can be spiritually healed, spiritual healing is outside the range of possibility in his case. When, however, he believes that such a thing is possible, it is brought within the range of achievement. But such belief must not be a harsh working of the human mind, but a happy surrender to the Lord of Love, a joyous awakening to the truth concerning each child of God. When we realize that we are whole, we find that we are already whole, or that some subtle change has taken place in us, that carries us on to healing and joyous health, without strain, effort or difficulty. The working of the Spirit is always effortless and harmonious. It is also rapid and easy, so that we are amazed at the rapidity and ease with which our healing is progressed.

Entering into Realization is like being converted. It is just as wonderful and just as much the work of the Spirit, and beyond our control. But, like conversion, it demands our co-operation and needs our faith. Our prayer should not be so much for health, as for that happy state of realization, of which healing forms a part. Prayer should not be an anxious seeking for God, but a gentle, childlike, expectant waiting upon God, with the desire in our heart that our spiritual eyes may be opened so we may enter the Truth as it is in Jesus—the Truth in Jesus which enabled Him to raise the dead, open blind eyes and deaf ears, and make even congenital cripples to walk.

Realization can come as in the twinkling of an eye.

is the work of the Spirit. Let us wait upon God for it. CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

Divine Care.

By THE EDITOR.

"For then thou shalt make thy way prosperous, and then thou shalt have good success." (Joshua 1: 8.)

This promise still holds good to-day. If we fulfil the conditions then prosperity and true success come to us through Divine channels and by reason of Divine blessing. The conditions are that we should acknowledge God in all things, and meditate upon God's law day and night and do all the things that we are commanded to do. other words we are to act righteously, honourably, justly, and so on, and also be guided by the Spirit. We can be truly successful and prosperous without any sorrow added, only when we do the will of God, or follow the leading of the Spirit. There is only one path of true prosperity and real success for us, and the Spirit is the only one who can guide us into it and keep us there. The Divine plan concerning our life is perfect. Our life is perfect as it is imaged in the Divine Mind and Imagination, and our life becomes perfect to the extent that our own mind and imagination are brought into correspondence with the ALL-WISE DIVINE IMAGINATION.

It is true that we can train our imagination or creative mind to produce material success and prosperity according to our own will and ordering. But such success and prosperity bring difficulty and unhappiness with them, or at best dissatisfaction and emptiness. Indeed the more divergent they are from the true success and prosperity designed by Infinite Love and Wisdom for us, the greater the disharmony that ensues and the more violent the adjustment that must finally be made. To make demonstrations that are not in harmony with the Divine Idea is to increase the disharmony, and maybe, the disasters of life. But to co-operate with the Divine Purpose is not only to achieve the only true success possible in our case, and to enjoy the prosperity that no material power can alter or destroy, but it is to enter into a state of harmony and peace, happiness and joy.

When we work in harmony with the Divine Plan and Purpose, when we are in correspondence with Heaven, then we are always in our proper place, at the right time, and everything comes to us just when we need it and are ready for it. Our life becomes as orderly as the move-

ment of the heavenly bodies.

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Whatever amount is sent, small or large, will be accepted. We rely entirely on the Spirit expressed through the generosity of our readers to meet our expenses. Freely we have received: freely give."

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DEAR MR. HAMBLIN.

It is now some months since I took your Course, but I have waited purposely to "consolidate" my progress, and as you do not like rhetoric but plain facts—here they are.

First, since taking your Course I have improved in health, everyone remarking on my changed looks and expression. Secondly, I have been able to overcome a lethargic, listless outlook coupled with shyness and lack of confidence, and take a training and start my career at 30! I have overcome moods and fits of depression often lasting for weeks, and am now uniformly happy and cheerful. My whole outlook is changed. But better than all that I have gained a trust in the good purpose of life-a stronger faith; I have learned to take each day as it comes and do the best with it without worry, and a great grace that I cannot describe, which is to me the best of all, has come in place of continual worry, doubts, fear and unrest.

If you remember my former letters-" wails "-I think you will

admit there is some change.

I am enclosing 10/- to be used as you like, and hope to send more from time to time-though as yet my earning capacity is small-but it's improving. Might I also have the Simple Talks. I've got the first one through a Mr. -, whom you will possibly know.

I feel I can never express my gratitude to you for the joy your teaching has brought, and naturally I do all I can to spread it, but I feel sure your regard will be in knowing that you have helped so many thousands to a better knowledge of Truth.

Believe me yours gratefully,

A. F. A. 3515.

DEAR MR. HAMBLIN.

Just a line to tell you how extremely sorry I am that the admirable Course of Lessons is now over and to thank you so very much for it. I am conscious of having received much benefit from your inspired words. The beauty of the Lessons is that they are so simple yet so profound. Every word rings true, and finds a response within. Would that the Churches would preach such a Gospel, and point out as plainly and truthfully as you do the only road to a happy, healthy, joyous, peaceful life: the more excellent way! You have gone straight to foundations (the thought-realm) and have shown in the most understandable language possible what a glorious edifice can be built on a right thought foundation if one but keeps in daily contact with the Divine Mind.

That, I am convinced, is the message the world needs above every other to-day, and you are proclaiming it in words so simple that all can understand. You cannot but be Divinely blessed in this God-inspired work of helping your fellow men to make your joyous experience their own. From a heart brimful of gratitude I wish you God speed.

Believe me, yours sincerely, Rev.

A. T. W. 4097.

DEAR MR, HAMBLIN.

Many thanks for the last lesson which I duly received and should have acknowledged before but have been very busy. now wish to express my sincere thanks for all the benefits I have derived from following the teachings in your lessons. Your Course is indeed a wonderful source of guidance and inspiration, and I heartily recommend same to all who are down and out as the saying is, or who need a higher and fuller life.

I shall take your advice and go over the Course again and in the meantime should like to know if you publish a second one, as this is marked Course I.

I am enclosing a P.O. for 25/-, my freewill offering of £1 and the remainder for a subscription to the Science of Thought Review commencing with the November issue.

You are quite at liberty to make use of this letter in the magazine or elsewhere to help along the good work and with best wishes that same will continue to progress.

> I am yours faithfully, Student H. W. 4049.

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It is an Interior Life, flowing inwardly and secretly,

From the Lord of Life, into my inmost being.

-:0:---

It is a sacred and holy thing.

--:0:--

Here in this secret place my soul is fed.

The Lord gives me to eat of the Hidden Manna,
I drink deeply of the Waters of Eternal Life.

--:0:---

O Lord of Mercies,
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Turn Thou their hearts to sacred things:
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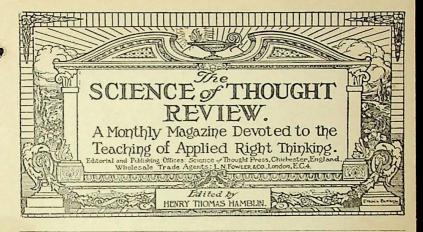
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VOL. VIII. NOVEMBER, 1929. No. 11

Editor's Monthly Notes.

AN INTERIOR KINGDOM.

Jesus said: "The Kingdom of Heaven is within you." It is not here or there, as an objective thing to be outwardly observed, but it is a state of heart, mind and consciousness. Heavenly states and conditions can be experienced outwardly, but only as they are the reflection of inward states and conditions. The important thing is that Heaven should be within us. Although desirable, it is not of vital importance that it should be without us. If we have Heaven within, then the outward can look after itself. In some way, and to a certain extent, it must reflect the Heaven within, but that it should do so is not the all important thing. The great and vital necessity is for us to possess Heaven within ourselves, now; not because it may improve our life here, but for other and more important reasons.

"Blessed are the pure in heart for they shall see God." "For if thine eye be single, thy whole body shall be full of light." We need to desire Heaven to be in us; we need to be Heavenly minded; we need to seek after Truth, for their own sake. That is, we have to be pure in heart and motive, and single eyed

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SCIENCE OF THOUGHT REVIEW.

and sincere in our search for the hidden things of God. We may need and desire outward harmony, in our bodily health and circumstances, but if we put these things first we miss the mark! Whereas, if we put the Kingdom of Heaven first, all these things are added to us. If we fail to put first things first we find that we have grasped the shadow and lost the substance.

Again I say that we must seek God and His Kingdom for their own sake. We must have a pure heart and a single eye, even when putting the Kingdom first. We must not put the Kingdom first in order that we should derive, thereby, temporal or physical blessings, for this would be a form of duplicity. We have to desire Heaven in our heart and mind, for its own sake, purely and sincerely, and not for anything temporal that we might

get out of it, or that we might gain thereby.

This is a very searching truth, but Truth is always searching. Many of us may have been ostensibly seeking for Truth for years, yet if we were to allow the Spirit of Truth to search our hearts, and to shine right into us, we might find that so far from Truth being our sole aim and goal, actually Truth is the very last thing that we desire. We might find that our real desire is for anything but Truth, because we fear to face its penetrating gaze, neither can we stand the glare of its pure White Light. It is only when we can allow God to look right into our heart, and it is only when we can allow the Light of Truth to show up every desire and motive within us, it is only then that the Kingdom of

Heaven can begin in us.

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Everything worthwhile, both in this life and the next, depends upon the Kingdom of Heaven being within us. As we have already seen, the kingdom can be in us only as our heart is pure, and our motive sincere. The Kingdom can be in us only as we open ourselves to the searchlight of Truth, so that our every thought, motive and desire is laid bare. We must not seek the Kingdom in order to get something out of it, either in this life or the next; yet, be it noted, we cannot fail to be benefited an hundredfold. Strange paradox thisbut then the Spiritual or Heavenly life is full of paradoxes-that while we have, in a sense, to give up our all, even our self, (the most difficult thing of all), yet we cannot give up anything in reality, for it is all given back to us an hundredfold, and more than many times an hundredfold.

When we come to consider the effect of having Heaven within us we can understand why our Lord said: "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." We can understand why He attached so much importance to the putting of this vital thing first and foremost.

If ever our present life is to be put right, and brought into harmony and a state of order, right from its centre to its circumference, it must be through a change within. That is, our outward life does not have to be changed, but we ourselves have to be transformed within. ever there is to be any hope of the tangled skein of our life being unravelled it can only be through our inward life being made to correspond with Heaven. Heaven on earth, i.e., Heaven in our personal, family, social and business or professional life, can become possible only from within. No amount of outward effort on our part, or any activities based on human wisdom, can ever bring about a state of Divine harmony. Outward harmony and order can only come into being as a result of inward harmony and order; "for the things which are seen were not made of things which do appear;" in other words: that which is visible is the outcome of that which is invisible.

So long as there is hell within us, so long must we not be surprised if we find hell about us. So long as there is within us that which is at enmity, or out of harmony with, the Divine order, so long must we not be surprised if we find without us, and in all our affairs and circumstances, a reflection of the disorder and disharmony that is within. It is a truth that our life can be transformed and harmonized only to the extent that we become inwardly changed into the Heavenly nature.

From all this it will be seen that through seeking first the Kingdom of Heaven all other things are added to us; things which could never be obtained otherwise, and which would be lost to us if we put them first, yet we must not seek the Kingdom in order to get these things, for by so doing we do not put the Kingdom first, but last; although our eyes may be so blinded that we may erroneously think that we are seeking first the Kingdom. No, we must seek the Kingdom for its own sake and for the spiritual and heavenly good it contains, and because it is God's Kingdom. Yea, rather, we must seek God, Himself, for to enter into Divine Union is the Kingdom itself.

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We see from this how easy it is to be led astray in this quest. Amidst the clamour of voices emanating from so many self-constituted messiahs and prophets, it is not easy for the rank and file to choose the right path. An acid test is to ask the question does it put the Kingdom of Heaven first, always? A sure and safe path is to stick to the actual teaching of Jesus. Some say: "Jesus knew this," or "Jesus meant this. How are we to know that He knew or meant anything of the kind? The important thing is what did Jesus actually say in the inspired Word, and not what somebody says He thought, knew or meant. Let us keep to the words of Truth of the Divine Master Himself: The Kingdom of Heaven is within you;" "Seek ye first the Kingdom of God and His righteousness, and all these

things shall be added unto you.'

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It is within, then, that we have to find the Kingdom of Heaven. It is possible to have Heaven in us while we are yet in the world. It is possible to live in Heaven, in a state of harmony, order and divine good, while still here on this earth plane. In order to do this our will has to be so blended with the Divine Will that they become one: we have to think, speak and act, entirely from love, and in order to help our neighbour: we have to live a life of faith and entire trust in God, in every possible way, and in every possible thing. This of course is impossible of achievement of ourselves, but if we make the great surrender, so that we become co-operators with Heaven and the Heavenly continually trying to draw us which are Heavenward; if we pray as our Lord taught, and if we follow Him and His teaching, we open ourselves to an inflow of Divine Life, and this spiritual influx works within us, changing us into an image of the Lord. course of time we become Heavenly minded, and thus Heavenly men and women. We think, speak, act and live, as in Heaven. The Father's Will is done on earththat is, in our life here on earth, in its every department-as it is in Heaven.

But this is but the beginning of things. We are but preparing to live the æonial life. We are being prepared for life in Heaven, when we have shuffled off this mortal coil. As Swedenborg says in his simple, yet profound and direct way: "While a man is in the world he ought to have Heaven in himself, so that he may enter into it after death." We can enter Heaven after death (which is a birth into the life of the spiritual CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

world) to the extent that we have Heaven within us while we are on the earth. In other words, the soul of man needs a body in which to function on Heavenly planes. Or else it is that the soul itself has to be changed, so that it can enter Heaven and enjoy it. because it corresponds in its nature and composition, its desires and its loves, with Heaven itself. In either case, it is through having Heaven in us, while here, that Heaven as a place to live in, after this life, becomes a possibility. In the next life, our environment corresponds to what we are within. If we are heavenly minded we live in a heavenly environment. If we have loved God with all our heart, mind and strength, and our fellow man as our self, and have lived a life of faith, and have followed in the footsteps of our great Elder Brother, then we live with the Lord, in union with the Divine, and enjoy the fellowship of saints, which is a joy beyond description.

But if our heart harbours hate or resentment, or if there is, within us, love of self, or hardness, or lust, or anything that is not of the Lord, then we must live in an environment that corresponds to our inward state.

This, of course, reflects the discord, disharmony and

lack of beauty of our inward state.

There is a beautiful law behind all this, for we can be comfortable only in an environment that corresponds to our inward state. It is taught by Swedenborg that if a man were taken from hell and put into Heaven, he would suffer so much that he would beg and plead to be put back into hell. The vibrations of love and purity are so powerful that they are painful in the extreme to one who is not yet ready for them, and who does not possess a celestial body in which to function on Heavenly planes.

LOVE AND WISDOM BEHIND EVERYTHING.

From what has been said it will be seen that Infinite Love and Wisdom are behind everything. Life here on this earth plane is a training ground in which we meet good and evil. Here we are given the opportunity of choosing the good, the beautiful and the true, and thus allying ourselves with Heaven, and enlisting the help of Angelic influences. Life is so beautifully arranged as to provide us with just the experiences that we need at the time in order to train us to become sons of God and joint heirs with Jesus Christ. Each experience, if

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met in the right way, helps us Godwards and Heavenwards. If we refuse to face the music, or if, weakly, we try to avoid it, the experience repeats itself again and again, increasing in unpleasantness until we are compelled to face it, after all. The way to harmony and peace, as well as victory and the joy of overcoming, is to meet every experience with willingness and co-operation. Every experience is the best for us at the time, and if we meet it in the right way trusting in the Spirit, it becomes a stepping stone to higher and better things. It is by co-operating with life's experiences, and by accepting everyone of life's challenges, and also through contemplation of, and communion with, the Divine and Eternal, that we become changed within, so that in course of time Heaven is within us.

We should never say: "why should I have to meet this unpleasant experience?" Instead, we should willingly co-operate with it, for on the other side freedom and liberty are to be found. Also, if life's difficulties are met in a friendly way and overcome in the power of the Spirit, then life becomes comparatively easy. Life is good all the way through, and it is friendly always. It is we who have to become friendly to it.

If we accept the challenge of life and are prepared to see the thing through, no matter how great the cost may be, and if we also turn to God and contemplate His harmony, order, love and perfection, we find that everything becomes harmoniously adjusted. This is so because we do just the very thing that is required of us in our development and unfoldment, as children of God. If, however, we look upon life's experiences as evil and try to avoid them by mental "treatments," then we increase the difficulties of our life and hinder What is known as New Thought, our progress. Divine Science, etc., can be either a blessing or a hindrance, according to the way it is applied. If it is used co-operatively with life's experiences it is a help. If, however, it is used in opposition to life and its educative experiences, then it hinders the true inner life of man, and ultimately makes life more difficult.

It must not be thought that we counsel a weak and negative giving in to the difficulties of life. Far from it, what we teach is a life of overcoming through meeting all life's experiences in a co-operative and yet victorious spirit. One who gives in to life's difficulties, gives in to an evil, but he who overcomes them through co-CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

operation turns them into good, i.e., he makes of them stepping stones to higher and better things.

The beauty of it all is that through the experiences of life we are all being regenerated. We are all at various stages of regeneration. If we co-operate with the experiences that help the regenerative process, our life becomes an orderly progression. If, on the contrary, we oppose, or endeavour to avoid, the experiences of life, we turn it into a hell. But still the regenerative process goes on, in spite of our mistakes. We are all placed in various stations in life, each one faced with his or her especial difficulty or problem, but we are being regenerated, and through this, being changed into the image of the Son. The Spirit of the Lord is being poured out upon us all and it is for us to respond to it, open ourselves to its influx, and co-operate with its beneficent impulses. If we do so co-operate we are indeed blessed, and life becomes a beautiful and gracious thing, and a most invaluable and precious experience.

HEAVEN FORMED IN US.

Heaven is formed in us through co-operation on our part; co-operation with the experiences of life, together with a willing acceptance of its demands; co-operation with the spirit of Jesus Christ that is being poured out on the earth to-day; co-operation with the Still Small Voice within, which, if listened to, always directs us into the right path.

Heaven is formed in us to the extent that we obey the dictates of love; to the extent that we forgive our enemies, and try to love those who injure us; to the extent that we think, speak and act, only to help others; to the extent that we are filled with compassion and mercy.

Heaven is formed in us to the extent that we overcome the love of self and separateness; to the extent that we serve the Whole, in true love and sincerity; to the extent that we give ourselves to life and our fellow men, desiring only to be used for the good of all.

Heaven is formed in us to the extent that we are not overcome of evil, but overcome evil with good; to the extent that we surrender to, and co-operate with, the Will of God; to the extent that we allow the Divine life and Spirit of the Lord to flow into us.

Heaven is formed in us if we do our duty day by day,

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no matter how humble; if we look for the best in people, and in all our circumstances; if we count and magnify our blessings; if we emphasize the good in life; and if we radiate thoughts of love and benediction upon all men, like rays from a Lighthouse.

From which it will be seen that we do not have to be either intellectual, or clever, or talented, or gifted; but that it is a matter of the heart. The way is so simple,

we all can follow it-if we only will.

MONTHLY NOTICES.

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Overseas readers are recommended to send at once for their copies of "An Optimist's Calendar" in order to secure them. It is too late for friends in the Antipodes to obtain them in time for the New Year, but they could still be obtained to reach them sometime in January. Others, of course, who are not so far away can still obtain them in time for the New Year, but they will have to make no delays.

PUBLICATIONS IN THE DUTCH LANGUAGE.

The following is the full list of my books which have been translated into the Dutch language, and published in Holland :-

Within You is the Power. The Power of Thought. Right Thinking. The Power Series: Power to be Well.

Power to Overcome.

Power to Succeed. Power to Transform the Life. The Way of Escape.

De Kracht is in U. De Kracht der Gedachten. Goed Denken. De Kracht Serie:

De Kracht om gezond te

De Kracht om te Overwinen.

De Kracht om te Slagen. De Kracht om het Leven te veranderen.

De Weg naar Bevrijding.

It is hoped to hold a small stock here so that overseas readers who cannot conveniently send to Holland will be able to obtain them through us. At present, however, the stock has not arrived, and I do not know what the prices care. In Public Domain. Gurukul Kangri Collection, Haridwar

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CREATIVE CONSCIOUSNESS.

For the convenience of readers who cannot buy their copies through the ordinary channels we have laid in a large stock of Kate Simmons' new book "Creative Consciousness." This will be a convenience especially for overseas readers. The book, however, can be obtained through any bookseller if the title, author's name, price (3/6) and the publisher's name are given. The publisher's name is Rider and Co., Paternoster House, London, E.C.4.

A review of this book from the pen of Richard

Whitwell appears this month.

BOOKS FOR CHRISTMAS.

In this issue will be found a complete list of books that we have for sale, seventy titles in all. Our own publications include the new book by Richard Whitwell, In the Desert a Highway, and The Shrine of Love, by the Editor. Neither of these books contains any freak theological ideas, but they both confine themselves to spiritual matters, and because they are quite unsectarian, can be given to friends of widely varying religious views, and be helpful to them. My aim is for this work to be the Handmaid of all the Churches, and not to start a new sect.

Other books that are new are Richard Whitwell's Brother James, or the Finding of the Grail, and Kate Simmons' Creative Consciousness. The former appeals to all lovers of James MacBeth Bain and his writings, and also to those who wish to become acquainted with this modern saint, while the latter will be prized by all advanced thinkers who desire to discover the true inwardness of things. They will probably not agree with everything that is written, but they will find much that demands their serious attention and consideration, and much that is truly helpful.

Then there is An Optimist's Calendar, which helps to solve the small gift difficulty at Christmas. Also Olive Mercer's books, which are helpful and inspiring to a degree, and being so tastefully got up are most suitable

for presentation purposes.

For those who require books on The Silence there are The Silence by E. Whitell, The Nurseries of Heaven, and The Uplifted Heart, both by Antonia Williams.

Books on healing are supplied in the form of Some Remarkable Cases of Healing, by Jean Silverlock, also Instructions in Divine Healing by Edna Benson, and

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The Power of Faith, by the same author. The lastnamed is not definitely on healing, but is helpful in that direction.

For the young there is Thought Training for the Young, by Maria Edwards. This is also helpful to beginners of

all ages.

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Then there are the many helpful and inspiring little books of Henry Victor Morgan. These are too well known to need description. There are also the Truth books of the Rev. A. C. Grier, which are helpful to many.

Finally, I would call attention to the series of little books by the Rev. Charles A. Hall. These books are most helpful. They help in everyday practical living. They are exceedingly well written, thoughtfully conceived, and admirably produced. They are also very low in price, thus making them particularly suitable for inexpensive Christmas and New Year's gifts.

May I ask you all to order early, so as to avoid the rush

as much as possible. Thank you.

THANKS.

Warm and hearty thanks to all you dear friends who have renewed your magazine subscriptions in October instead of December and January. It is most kind and considerate of you to co-operate with our staff in this way, and I much appreciate it. Now may I thank in advance all those of you who are going to renew your subscriptions this month, instead of at the end of the year. Blessings on you all.

PEACE.

When the Great Silence is observed on Armistice Day, let us all think only of Love Divine. Let us just realize Divine Love, all embracing, all sufficient, ever present,

doing its perfect work.

Let us not endeavour to impose our thought or will for peace, mentally, upon the world, but rather just realize the reality and presence of Divine Love—infinite, omnipresent, untiring, that is patiently waiting—that alone can heal the world of its unrest, discord and misery.

ORDER OF THE GOLDEN AGE.

The Order of the Golden Age, which is an Order formed to promote humaneness in diet, will have a stall at the Animals' Fair at Caxton Hall, on the 27th instant, and the Secretary will be glad to receive gifts and dona-CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

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tions at 155, Brompton Road, London, S.W.3, not later than November 25th.

BOUND VOLUMES.

Bound volumes for 1929 will be ready about the second week in December. Bound volumes of other years are available. In some cases these make suitable and acceptable Christmas presents. Binding cases for 1929 (Vol. viii) also will be ready by the time these lines appear in print.

The Swedenborg Society announces a series of lunchtime addresses to be given in Swedenborg Hall, 20, Hart Street, London, W.C.I., on Wednesday, November 6th, and five following Wednesdays from 1.10 to 1.40. The subject on the 6th inst. is The Need for Right Thinking, the lecturer being the Rev. C. A. Hall, F.R.M.S. For further particulars you are asked to apply to the Secretary, The Swedenborg Society (Inc.), 20, Hart Street, London, W.C.1. The Rev. Charles A. Hall is the writer of many helpful books known to our readers. He is also the Editor of The New Church Herald, a weekly paper which many of our readers are acquainted with. Mr. Hall recently spoke at Portsmouth at the Science of Thought Circle, which is held every alternate Thursday at the Y.M.C.A. and is conducted by the Editor. Dates for November will be found on the Help One Another page.

I would call the attention of our readers once again to the fifth presentation (screened) of Miss Bruce Adams' sacred pictures "Visions of the Innermost" (with interpretation, sacred song and organ accompaniment) on the afternoon of Monday (Armistice Day), November 11th, at 3 o'clock, at the Aeolian Hall, New Bond Street, London, W.

Love offerings will be received for the funds of the work; therefore this will be an opportunity for friends

to help on this most beautiful work.

Admission is by Invitation Card only, which can be obtained free of charge, on application (enclosing a stamped addressed envelope) to Miss Bruce Adams, Aurora, Oakington Avenue, Wembley Park, near London.

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BINDING CASES.

Binding Cases, i.e., complete covers for binding the twelve issues of The Science of Thought Review, for 1929, Volume VIII. will be ready almost as soon as this notice appears; Price 1/6 post free. Your local book-binder can bind your copies in one of these cases at small cost, or we can tell you where you can get them done by one of our readers who is in the trade.

NEW BOOK BY HENRY VICTOR MORGAN

Thousands of our readers will be glad to know that Mr. Morgan's original articles on The Pathway of Blessedness are to be produced in booklet form. The price will be low, 1/6 only, and the style the same as Mr. Morgan's other books. Our printers have promised to have the book ready in time for Christmas.

Mrs. John O'Connor, who writes in our Magazine under the pen name of Jean Silverlock, will hold a meeting at the Mikado Café, 43, Kings Road, Brighton, on November 12th at 3 p.m. Mrs. O'Connor wants it to be known that her talks are not to be regarded as lectures, but simply plain talks on the subject of the Science and Art of Right Thinking, as expounded by her in these pages.

LECTURES BY MR. WHITWELL.

It has been arranged for Mr. Whitwell to give the following Lectures :--

November 8th, Friday, 6 p.m.-" Except the Lord build the house." 11th, Monday, 6 p.m.—"The Waters of Healing," 12th, Tuesday, 6 p.m.—"The Rich Mentality."

Mr. Whitwell has also been asked to take part on Armistice Day (10.45 a.m.) in the quiet little service which is held at the I.N.T.A. These meetings (D.V.) will be held at The Oxford Rooms, 419, Oxford Street, London, W.1. (opposite Selfridges). This address is in place of Mortimer Hall, which is no longer available for meetings.

Also Mr. Whitwell will speak at Miss Killick's Truth Centres at 40, Ramsden Road, Balham, S.W., on Sunday evening, November 10th, at 7 o'clock. Subject: The Greatest Thing in the World.

ALSO AT WORTHING.

November 6th, at the Music Studio, 8, Liverpool Terrace, Worthing, at 3 p.m.

November 20th, at same address and time. Study, the life of

The Accompanying Presence.

FIFTH IN SERIES ON THE PEOPLE OF THE I AM.

By HENRY VICTOR MORGAN.

OUR TEMPTATIONS IN THE WILDERNESS.

"And they said unto Moses, Because there were no graves in Egypt, has thou taken us away to die in the wilderness!" Exodus 14: 11.

"Harden not your hearts, as in the provocation, in the days of temptation in the wilderness." Hebrews 3: 8.

It seems inevitable that every one who is going to break new ground and accomplish great things for God and man, should have a wilderness experience. Seeing this, the wonder-laden mind of Carlyle cries out, "Temptations in the Wilderness! Have we not all to be tried with such? Not so easily can the old Adam, lodged in us by birth, be dispossessed. Our life is compassed round with Necessity; yet is the meaning of Life itself no other than Freedom, than Voluntary Force: thus have we a warfare; in the beginning, especially, a hard fought battle."

He then goes on to say, "To me nothing seems more natural than that the Son of Man, when such God-given mandate first prophetically stirs within him, and the Clay must now be vanquished-or vanquish-should be carried of the spirit into grim Solitudes, and there fronting the Tempter do grimmest battle with him; defiantly setting him at naught, till he yield and fly. Name it as we choose: with or without visible evil, whether in the natural Desert of rocks and sands, or in the populous moral Desert of selfishness and baseness-to such Temptation are we all called. Unhappy we are not! Unhappy we are but Half-men in whom the divine handwriting has never blazed forth, all-subduing, in true sunsplendour; but quivers dubiously amid meaner lights: or smoulders, in dull pain, in darkness, under earthly vapours! Our Wilderness is the Wide World in an Atheistic Century; our Forty Days are long years of suffering, fasting; nevertheless, to these also comes an end. Yes, to me also was given, if not Victory, yet the consciousness of Battle, and the resolve to persevere therein while life or faculty is left. To me also, entangled in the enchanted forests, demon-peopled, doleful of sight and sound, it was given, after weariest wanderings, to work out my way into the higher sunlit slopes—of that Mountain which has no summit, or whose summit is

in Heaven only."

To me the quotation given throws great light on the Wilderness experience of the Children of Israel and the still greater experience of Jesus the Son of Man. It heartens us with a mighty hope. It enables us to endure as seeing that which is invisible. While it does not explain the necessity for trial and travail of spirit, it admonishes us not to pray for ease, or to look upon trials, humanly speaking unbearable, as enemies but rather to pray for strength equal to the burden and to know that the strength of every trial we overcome passes into us as a permanent possession.

A glance backward to the story of the Children of Israel in their flight from Egypt will help us to understand more deeply the issues of life, and, through understanding, will enable us to at least glimpse "that mountain which has no summit, or whose summit is in

Heaven only.'

The lure which led the Children of Israel was that of a promised land flowing with milk and honey which, they, no doubt, interpreted as being a land of ease and indolence. But instead of such plenitude of ease, they saw nothing before them but an unsubdued wilderness and behind them the pursuing Egyptians. As we have said before, the lure of the accustomed was deep within them ever calling them to return to that bondage from

which they had escaped.

It has been truly said that it was much easier to get the Children of Israel out of Egypt than it was to get Egypt out of the Children of Israel. This is true of all experience. It is quite easy to make the resolve to forsake the old ways of living and thinking and Abrahamlike, go out not knowing whither we are going, seeking a city that hath foundations whose builder and maker is God. At first, the thrill of adventure leads us joyfully forward to face the unknown, but the Egyptians press hard after us. There are the ties of friendship, the innate, almost unquenchable, desire for approval from those with whom we associate. Then, there is the agelong call of hereditary influences. We are told by the mystics that our ancestors all live within us. Kipling

must have sensed this when he said (I quote from memory):

"If England were the thing she seems, A thing of putty, brass and paint, They might do with us as they would, But she ain't."

He knew the call of their fighting ancestors was deep within the trifling surface. It is well to know this: Whatsoever things are true, whatsoever things are lovely; whatsoever things are of good report, as well as whatsoever things are base and treacherous in our ancestors is deep within us. The good we are to cultivate and improve, the evil we are to relentlessly eradicate. Paul sees this and tells us to purge out the old leaven, while the Hindu mystic says, Far has he gone, whose feet tread down one fond offence.

Without the assurance of the Accompanying Presence conveyed in the promise, "The Lord will fight for you," the work before us would be disheartening, but with this assurance our task becomes our life-preserver. We no longer pray for the ease of indolence but for victory through strength. Nor do we feel that the hand of the Lord is against us when our pathway is beset with obstacles insurmountable. Rather do we learn to rejoice in tribulations knowing that He that is for us is more than all that can be against us.

The immortal Browning nerves us with these words:

"Then, welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids not sit nor stand, but go!
Be our joys three parts pain!
Strive, and hold cheap the strain;
Learn, nor account the pang; dare, never grudge
the throe!"

It is high counsel, laden with the comfort of God. It assures us of our strength. It enables us "to court destruction with taunts, with invitations." Let others pray for ease of circumstance but we, Children of the I Am, pray for the strength of victory. "Tis ours to fight the good fight of faith and to lay hold on eternal life. Our standards of measurement are not according to the princes of this world but according to the standards of the world's greatest Failure and God's greatest Success, even the Son of Man.

LOVE'S CHALLENGE.

I send my Word, my winged Word. My Love-clad Word of power, O'er angry lands, thro' hostile fleets, And poison-spitting tower. I ask no truce, no allies seek, I cry aloud for war! To all the hell-bound hosts of hate I cry aloud for war! Say, are you blind, you boastful giants? Your eyes with blood run red, You think you live, you foolish ones, Your hearts with hate are dead. You cannot see my glittering sword, Your eyes with blood run red, I could not slay you if I would, Your hearts with hate are dead.

The Voice says: "Prophesy to them,
These seeming living dead,"
The Voice says: "Prophesy to them,
Whose hearts with hate are dead."
The Voice says: "Prophesy and say,
O blind and dead, rejoice,
You died because you fought 'gainst Me,
You died because you could not see,
(Grim death was in your choice.)"
I bathe with love your hate-filled eyes,
I breathe thro' brain Love's power,
I pierce your heart with Love's sharp sword,
I cry aloud for war!
The earth is rosing toward the Dawn,
I call you to Love's war!

Mr. Morgan's address is 402, North Eye Street, Tacoma, Wash., U.S.A.

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A happy life is the reward of good; goodness is the work, happiness is the reward.

—S. Augustine.

We ought to be very sincere with ourselves . . . not to be content with a few little faint-hearted hopes, or a handful of vague intentions.

—DR. A. C. BENSON. CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

The Golden Book.

A suggestive enquiry into the message and spirit of the Fourth, or St. John's Gospel.

By RICHARD WHITWELL.

XXIII. The New Israel. Chap. x, v. 22-28, 1-21, 29-42. It was the Feast of the Dedication (held in honour of the cleansing of the Temple by the Maccabees), and winter. Jesus was walking within the eastern portico of the Temple. It was known as Solomon's Porch. Being outside the "holy ground" it was accessible to all, including the Gentiles. The Jews, gathering antagonistically around him, cried, "Why do you hold us in suspense: are you truly Messiah?" They were blind and deaf both to his word and works. "I have told you, and you do not believe," he said. "The works that I do in the name of my Father, are in themselves sufficing evidence. That you do not believe is the proof that you are not of my sheep." In other words, they were Israelites in name, but not in truth. "They who are my sheep at once respond to my voice, and they follow me. I give them of the Life divine, and there is none can wrest them from my keeping."

The simile of the shepherd and the sheep was often applied to Israel, particularly with spiritual reference to the journey through the wilderness, yet not merely so, but also with reference to God's care for Israel in later days. Moses was peculiarly regarded as the shepherd of Israel, and was pictured by poet and prophet as still spiritually leading the people, through their obedience to the Law, until the Messiah, the new Joshua, would appear, who would lead them in to the Land of God's rich promise. But mostly it was God Himself who was thought of, as the Shepherd. The Twenty-third Psalm is familiar to all. One might also instance Psalm CXXI which is also written in the terms of a Shepherd and his sheep. "He that keepeth thee will not slumber; behold, He that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper (shepherd). . . . The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil. The Lord shall preserve the from all evil. The Lord shall preserve thy going out, and thy coming in."

Within the sheepfold they are safe. Jesus unfolds his parable. He, as the Word made flesh, the Love of God expressing, is at once the Good

Shepherd, and the Door of the sheepfold.

Pursuing the imagery he continues: "If any enter, not by the door, it is manifestly some marauder (man or animal) with evil intent. The shepherd enters by the doorway, and the sheep respond to his voice; he calls them, each one, by name, and leads them out. When they all come forth, he goes before, and the sheep, hearing his voice, at once follow him. A strange voice they will not follow.'

This parable Jesus spake, but the Jews did not understand. Then he said, "I am the door for my sheep; if any come in by me they shall be secure (safe) from danger and harm; they shall come in, and go out, and find pasture." They will be sustained, without fear, without anxiety. "I am come that they may have life out anxiety.

abundantly.

Professor George Adam Smith narrates how, when visiting Palestine, he once found himself near a sheepfold at the moment when the shepherd was taking in his flock. It was a large square, surrounded by a wall, with a single opening.

'Are you not afraid of the savage beasts?" he enquired

of the shepherd.

'I have to be constantly on my guard," the shepherd replied, "and to watch all night."

Are the walls that enclose them not sufficient protec-

tion for the sheep?' "Oh, no!"

"But I do not see any door to close the entrance?"

"I am the door," replied the shepherd, with a smile.

"What do you mean?" asked the Professor.

The shepherd made answer: "I mean that when my sheep have entered I lay myself across the opening, and then not one of them is able to escape without passing over me. In this way my sheep are well guarded.'

This interesting anecdote throws a flood of meaning

on the word of Jesus, "I am the Door!"

Jesus continued, "I am the Good Shepherd, giving of his own life for the sheep. A hired servant would flee at the first approach of danger, seeking his own safety before that of his flock, leaving the wolf to make havoc among them. I am the Good Shepherd, and I know my sheep, and am known of them, and my life is their protection. I lay it down in their behalf. Other sheep have I also, not of this fold, whom I will lead,

for they will also hear my voice; and there shall be one

Flock, one Shepherd!"

"Because of this, the utter giving (self-surrender) of my life, the Father loves me, and I am enabled to receive of it again." The life continually laid down is the psyche, the life received, inflowing, is the spirit. The one is

implicit in the other.

No one takes (wrests) my life from me. I lay it down of myself (by my own will). I have myself authority (power) to give of my life, and likewise authority (power) to receive it again. This commandment I receive from my Father (it is the Father's will)." Herein is definite reference to, and foreshadowing of, the last act of the mighty Drama; the arrest, the judgment, the crucifixion. Though to all appearance his life was wrested from him, the inner meaning stood different. It was a purposeful, deliberate self-surrender, a great Oblation, in accord with the Father's love and command

Then said Jesus, "I and the Father are one" (one

'in spirit and in truth,' in purpose and in love).

At these words, the Jews took up stones with purpose

to stone him.

Jesus said, "For which of the many works I have shown you from my Father, do you stone me?"

They said, "It is not for any good work done, but

for the blasphemy of declaring yourself God.'

Jesus said, "Is it not even written in your law, 'I said, ye are gods.' If they are called gods to whom the word of God came, and the scripture stands inviolable, do you dare to say of Him, whom the Father hath set apart (chosen) and sent into the world, 'thou dost blaspheme!' when I affirm that I am son of God? If I do not the works of my Father, believe me not; but if I do, at least believe in the works and through them realise the truth, and believe that the Father is in me, and I am in the Father."

XXIV. Concerning Resurrection. Chap. V, v. 19-29,

VI, v. 37-46.

"In very truth," continued Jesus, "the Son can do nothing of himself, other than what he perceives the Father doing. Whatever He does; even in like manner, also, the Son. The Father loves the Son (it is a perfect accord), and unfolds (shows) to him all that He does. Greater works than these which you have seen, will He reveal, that you will marvel. For as the Father restoreth the dead to life, so is the Son enabled to quicken (to convey life to) whom He please (desire). For the Father

does not judge (apart and separately), but hath given this power of discernment (and decision) unto the Son; that all at length may honour and revere the Son, even as they honour and revere the Father. He that does not honour and revere the Son (the 'divine' in man, revealed in the One) does not, in fact, honour and revere the Father who sent him.

"Indeed in very truth, I say he who receives my word, believing into Him who sent me, has the Life indeed. He comes not into condemnation (judgment), but has passed (stepped) out of death into life. Truly the time (hour) comes, and now is, when the dead will hear the voice of the Son of God-and hearing, will live. As the Father has Life in Himself (is, in truth, Livingness itself); so indeed, by Him, hath the Son life in himself (that same livingness)." Therefore is he (the Son) not that very true life, which is in (and of) man? 'He is vested with (the Father's) authority to execute judgment because he is Son of Man. Marvel not when say that the time (hour) approaches when all who are entombed will hear his voice, and come forth in resurrection, unto life or unto judgment-they who have done good, unto Life; and they who have dealt corruptly unto judgment."

The reference to the "dead" has also, we think, a pointed application to the Gentile world, to whom the message was to go forth, as commanded "Go ye into all the world, and preach the gospel to every creature."

The people that walk in darkness have seen a great light; they that dwell in the land of the shadow of death,

upon them hath the light shined.'

"Whatever the Father gives to me," said Jesus, "will come unto me, and who comes to me I will by no means reject. For I have come from heaven, not to do my own will, but the Will of Him who sent me. And this is the Will of Him who sent me, that I may lose nothing of all that He has given me, but may raise it up (restore to its true estate) on the last (the seventh) day. For this is the Will of Him who sent me, that everyone seeing the Son, and believing into Him, may have the Life indeed, and I will restore him to his true estate (raise him up) on the seventh (last) day."

Then said the Jews, "Is not this Jesus, the son of Joseph, whose parentage we well know, how can he say I have come down from heaven?" Jesus answered "Murmur not with one another. No one can come to

THE GOLDEN BOOK.

me, unless my Father, who sent me, draw him; and I will raise him up on the last (seventh) day. It has been written in the prophets, "And they shall all be taught of God." This would apply to the Gentile world, having no scripture. Every one who has listened to the Father, and learnt of Him, comes to Me. Not that anyone has seen the Father, but only He who is from God, He has seen the Father." He has seen (looked into) the Father's heart. The raising up or restoration on the last or seventh day is the "leading in" of the chosen ones unto the sheepfold of God, into the Land of Promise, man's original and true estate.

THE POETRY OF LIFE.

The Poetry of Life May be in string or fife, You find it everywhere— It fills the midnight air: It may be in a flower, It is a summer shower: Sometimes it is a smile That lit a face awhile: I've seen it in a wood. It thunders in the flood, It dances in the sun, It peeps where Day begun: Its ambush may be Night, Its glory—a bird's flight: It wakes in human skill, I've seen it on a hill Its dwelling is a child, Or in a tempest wild: It haunts the sunset sky. It is a butterfly: It may be snow and ice. Or costly merchandise: So everywhere it is, That bringeth Life its bliss.

HERBERT PORTER.

Herein is My Father glorified, that ye bear much fruit.

—JOHN 15: 8.

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A Man of Faith.

SECOND SERIES.

GEORGE MULLER.

PART V.*

By THE EDITOR.

The object of these articles is not to glorify George Muller, for this would be the last thing that he would desire, but to point out the rules of the game, so to speak, that is, those divine laws and principles which govern life both in temporal and spiritual things. Glorifying the personality instead of emphasizing the Truth, leads to much error. For one thing it leads away from Truth, and, for another thing, it creates an idea that our hero was a sort of superman or god, miles ahead or above ordinary mortals such as we. Because of this it is thought that what he did and achieved is not possible to us plain, everyday folk. While it is true that we are not called to a great work such as the Lord did through George Muller, yet we are called to exhibit and exercise the same faith that he exhibited and exercised at all times. We can all become men and women of faith even as he, for God calls us all to this greater and richer, happier and freer life of entire dependence upon the Divine Invisible.

We can all pass through the same training and apprenticeship through which George Muller passed, and enter into the liberty and certainty into which he entered; and all this can be accomplished while still engaged in our daily task. Our work for God is the act of service that comes nearest to hand. Doing our duty is the best way of serving both God and man. There may not seem to be much scope for living a life of faith such as George Muller lived, while sweeping out grates, cooking dinners, or digging the ground, pulling up the everlasting weeds, or adding up columns of figures, or

sitting in an office dictating letters.

But faith is required to live any life successfully and triumphantly, and although ordinary people cannot give

*Back numbers, July, August, September and October, containing the previous articles on George Muller can be obtained. up their salary or income as Muller did, yet they can exercise faith, and make daring adventures in faith, thus entering into a state of liberty and certainty. All the experiences of George Muller's life, together with its achievements, can be applied to our everyday lives. There are lessons innumerable for us all. To the extent that he overcame his difficulties and problems, so also can we overcome ours. Differences in circumstances have very little to do with the matter. We can all be as successful in living our individual life, beset as it is with its own peculiar difficulties and problems, as George Muller was in his.

Now, having said this, let us pass on to the next conspicuous experience," as Dr. Pierson calls them.
5. "An experience of conscientious care in accept-

ing and using gifts."

These are the words of Dr. Pierson, and he continues: "Here is a pattern for all who act as stewards for God. Whenever there was any ground of misgiving as to the propriety or expediency of receiving what was offered, it was declined, however pressing the need, unless or until all such objectionable features no more existed. If the party contributing was known to dishonour lawful debts, so that the money was righteously due to others; if the gift was encumbered and embarrassed by restrictions that hindered its free use for God; if it was designated for endowment purposes or as a provision for Mr. Muller's old age, or for the future of the institutions; or if there was any evidence or suspicion that the donation was given grudgingly, reluctantly, or for self-glory, it was promptly declined and returned. some cases, even where large amounts were involved, parties were urged to wait until more prayer and deliberation made clear that they were acting under divine leading.

It is a pity that this gifted biographer had to dismiss such an important subject in so few brief words. In this short sentence there are so many grave decisions, involving tremendous adventures in faith as to take away one's breath. Here we see revealed what living a life of faith meant to George Muller. We can all follow him, perhaps, in his refusal of money coming from doubtful sources. We can perhaps follow him even in his refusal of gifts "encumbered and embarrassed by restrictions that hindered its free use for God." But when we come to Mr. Muller's refusal of large sums of money kindly and lovingly given for endowment purposes, or as a provision

for his old age, and for the future of the institutions, we all of us must be filled with amazement. Then, again, the returning of large sums of money with the suggestion that the donors should "wait until more prayer and deliberation made clear that they were acting under divine leading," must also fill us all with wonder and admiration. The fact that George Muller could act in these ways when the money was so much needed, and for so good a purpose, impresses me more than the spectacular aspect of his work. That one million three hundred and eighty thousand pounds sterling (nearly seven million dollars) were given to George Muller during his ministry; that he built orphanages, at a cost of £115,000, and maintained them, feeding, clothing and educating thousands of orphans; and that, in addition to all this, he started and kept going a Missionary Society which sent, equipped and maintained a large force of missionaries in foreign lands; all this does not impress me half as much as George Muller's refusal of money sent for his old age and for the endowment and future support of his work. The great things are always accomplished out of sight. First within and then without-this is always the law The real work of George Muller's life was done in secret, on his knees, and at his desk. Here it was that great battles were fought and won, great decisions made, together with heroic ventures in faith.

In order to understand properly why Mr. Muller refused all donations towards the support of his old age, all endowments, and all provision for the future of his work, we must consider the motive that inspired him in undertaking the work of starting and maintaining the

Orphanages.

To start an Orphanage, merely, was not his object. He had a greater goal in view—he was inspired by a deeper motive. I cannot do better than reproduce Mr. Muller's actual words in which he states his motives and objects. They are as follows:—"Through my pastoral labours among the saints in Bristol, through my considerable correspondence, and through brethren who visited Bristol, I had constantly cases brought before me which proved that one of the especial things which the children of God needed in our day was to have their faith strengthened. For instance, I might visit a brother who worked fourteen or even sixteen hours a day at his trade, the necessary result of which was that not only his body suffered, but his soul was lean, and he had no enjoyment in the things of God. Under such circumstances I might point out to him that he ought to work less, in order that his bodily health might not suffer, and that he might gather strength for his inner man by reading the word of God, by meditation over it, and by prayer. The reply, however, I generally found to be something like this, 'But if I work less I don't earn enough for the support of my family. Even now, whilst I work so much I have scarcely enough. The wages are so low that I must work hard in order to obtain what I need.' There was no trust in God. No real belief in the truth of that word, 'Seek ye first the kingdom of God and His righteousness,

and all these things shall be added unto you."

I might reply something like this, 'My dear brother, it is not your work which supports your family, but the Lord: and He who has fed you and your family when you could not work at all on account of illness would surely provide for you and yours, if for the sake of obtaining food for your inner man, you were to work only for so many hours a day as would allow you proper time for retirement. And is it not the case now that you begin the work of the day after having had only a few hurried moments for prayer; and when you leave off your work in the evening, and mean then to read a little of the word of God, are you not too much worn out in body and mind to enjoy it, and do you not often fall asleep whilst reading the Scriptures, or whilst on your knees in prayer?' The brother would allow it was so: he would allow that my advice was good; but still I read in his countenance, even if he should not actually have said so, 'How should I get on if I were to carry out your advice?

I longed, therefore, to have something to point the brother to as a visible proof that our God and Father is the same faithful God as ever He was; as willing as ever to prove Himself to be the LIVING GOD in our day, as formerly, to all who put their trust in Him. Again, sometimes I found children of God tried in mind by the prospect of old age, when they might be unable to work any longer, and, therefore, were harassed by the fear of having to go into the poor-house. If in such a case I pointed out to them how their Heavenly Father has always helped those who put their trust in Him, they might not perhaps always say that times have changed; but yet it was evident enough that God was not looked upon by them as the LIVING GOD. My spirit was ofttimes bowed down by this, and I longed to set something before the children of God whereby they might see that 590

He does not forsake, even in our day, those who rely

upon Him.

Another class of persons were brethren in business, who suffered in their souls and brought guilt on their consciences by carrying on their business almost in the same way as unconverted persons do. The competition in trade, the bad times, the overpeopled country, were given as reasons why, if the business were carried on simply according to the word of God, it could not be expected to do well. Such a brother, perhaps, would express the wish that he might be differently situated; but very rarely did I see that there was a stand made for God, that there was the holy determination to trust in the living God, and to depend on Him in order that a good conscience might be maintained. To this class likewise I desired to show, by a visible proof, that God

is unchangeably the same.

Then there was another class of persons, individuals who were in professions in which they could not continue with a good conscience, or persons who were in an unscriptural position with reference to spiritual things; but both classes feared on account of the consequences to give up the profession in which they could not abide with God, or to leave their position, lest they should be thrown out of employment. My spirit longed to be instrumental in strengthening their faith by giving them not only instances from the word of God of His willingness and ability to help all those who rely upon Him, but to show them by proofs that He is the same in our day. I knew well that the word of God ought to be enough, and it was, by grace, enough to me; but still I considered that I ought to lend a helping hand to my brethren, if by any means by this visible proof of the unchangeable faithfulness of the Lord, I might strengthen their hands in God; for I remembered what a great blessing my own soul had received through the Lord's dealings with His servant, A. H. Franke, who, in dependence upon the Living God alone, established an immense Orphan House. (In Germany).

I, therefore, judged myself bound to be the servant of the Church of Christ in the particular point on which I had obtained mercy; namely, in being able to take God by His word and to rely upon it. All these exercises of my soul, which resulted from the fact that so many believers with whom I became acquainted were harassed and distressed in mind, or brought guilt on their consciences, on account of not trusting in the level wave

sciences, on account of not trusting in the Lord, were CC-0. In Public Domain. Gurukul Kangri Collection, Harldwar

used by God to awaken in my heart the desire of setting before the Church at large, and before the world, a proof that He has not in the least changed; and this seemed to me best done by the establishing and carrying on of an Orphan House. It needed to be something which could be seen even by the natural eye. Now, if I, a poor man, simply by prayer and faith, obtained, without asking any individual, the means for establishing and carrying on an Orphan House, there would be something which, with the Lord's blessing, might be instrumental in strengthening the faith of the children of God, besides being a testimony to the consciences of the unconverted of the reality of the things of God. This, then, was the primary reason for establishing the Orphan Houses.

"I certainly did from my heart desire to be used by God to benefit the bodies of poor children bereaved of both parents, and seek, in other respects, with the help of God, to do them good for this life. I also particularly longed to be used by God in getting the dear Orphans trained up in the fear of God; but still the first and primary object of the institution was, and still is, that God might be magnified by the fact that the Orphans under my care were, and are, provided with all they need only by prayer and faith, without any one being asked by me or my fellow-labourers, whereby it might be seen that God is FAITHFUL STILL and HEARS PRAYERS STILL. That I was not mistaken has been abundantly proved. both by the conversion of many sinners, who have read the accounts which have been published in connection with this work, and also by the abundance of fruit that has followed in the hearts of the saints, for which from my inmost soul I desire to be grateful to God, and the honour and glory of which not only is due to Him alone, but which I, by His help, am enabled to ascribe to Him."

These words of George Muller's explain very clearly why he refused all donations sent to him to provide for his old age, and also all moneys sent as endowments. or for the future of the Orphanages. His aim was to provide an object-lesson in faith—day by day faith, a life of utter dependence upon God. Because of this it was out of the question to accept either endowments or provision for the needs of his old age. If he had accepted these kind gifts it would have been a contradiction of the real aim and purpose of the work. The Orphanages would no longer have been an object-lesson in faith, but rather of prudence and worldly wisdom.

Apart from all this George Muller knew better than we do that if he had accepted sums of money as provision against the needs of his old age, and for the future demands of the Orphanages, his own spiritual life would have suffered an eclipse. No longer would he have been able to keep his faith and spiritual vision clear, day by day, like a glass or china vessel that is continually being washed in a stream of crystal water. Instead they would have become clouded and dim. It is only through the daily exercise of faith-through meeting with experiences which compel us to cast ourselves completely upon God, acknowledging that He alone can deliver us and supply our needs, and that if we are to be delivered then God must do it, and do it in His own way and at His own time-it is in this way alone that our spiritual vision can be kept clear and our faith retained fresh and ever new.

In order to maintain his faith and develop it, George Muller, like many more of us, constantly endeavoured to make his life more difficult so that he had to trust God, because there was no other way out. When the die is cast, when we have ventured all, when we have burnt our boats behind us, it is then that we can trust God, really and truly without any reservation or holding

back.

George Muller was determined not only to put the work of the Orphanages and his other activities on a purely spiritual basis, but also his own life. Each day must be a day of adventure and of casting all care upon God, relying upon the Invisible for supply instead of the arm of flesh; upon Divine Wisdom, instead of upon expediency, prudence, and the wisdom of man. He knew the curse of too much money, and the blessedness of being hard up, but yet at the same time to know that all needs will be supplied at the right time, without fail. He knew that he had the inexhaustible resources of the Infinite upon which to draw, and that these could never fail.

(To be continued.)

"But finds its springs in God.

[&]quot;I have an interior life.

^{&#}x27;It takes no rise in outward things,

SCIENCE OF THOUGHT REVIEW.

The Quest of Love.

By JOHN EARLE.

"The more one approaches God, the more does one's love toward Him increase. The more the river nears the sea, the more it is subject to ebb and flow. Ganges of knowledge flowing in the soul of a wise man runs only in one direction. To him the whole universe is a dream. He always lives in his own true self. But the Ganges of love in a devotee's heart does not run in one direction. It has its ebb and flow. A devotee laughs, weeps, dances, sings. He wants . . . to merge into his Beloved! He swims in Him, dives, rises up in his joy as merrily as a lump of ice floats upon the water"-so declared the great Indian saint Ramakrishna. and one cannot refrain from quoting thus lengthily from one who experienced intense interior illumination, because with that delightful imagery so dear to the Oriental mind, he describes the very nature of love.

Now the golden theme of a wonderful little book* which has come to my notice is this very subject of Love. It is a veritable mine of spiritual wisdom for the faint-hearted traveller as well as for him who follows the

Gleam with faith and courage!

What is love, and why does it play such a vital part

in the development of the human soul?

Love is the Divine quality par excellence, for out of it emerges all other godly attributes: faithfulness, faith, peace, patience, purity, selflessness, service, hope and understanding. Its effect (even in its lower manifestations) spreads a flush of warmth over the chilled or slumbering soul, infusing a revitalising influence to the weary; so that, at Its blessed touch, the sleeper awakes to find a golden world about him. Love is the kingdom of God within each one of us; and knowing in full degree the tremendous truth that without it we are as sounding brass, Mr. Hamblin bases his whole "confession of faith" and launches forth into a constructive examination of the Mystical path. Inherently, every soul seeks union with the Divine: this urge manifests itself in various forms, according to our individual development. But the wise man, having listened to his inner

• The Shrine of Love, by Henry Thomas Hamblin: 3/- (cloth boards) and 2/- (paper covers).

promptings, turns to the things of the spirit, for he knows that there alone is permanent contentment to be found.

But having arrived at this salutary state of mind, what is to be done? There is, of course, one's best friend or other confidant to be sought for advice, yet it may be that we have already asked for their counsel and have gone away empty. It is always a difficult matter this seeking of help. . .

Now the author of The Shrine of Love is a wise and reliable director who, because he is-as the Quakers express it-"deeply baptized" (that is, rich in inner experience) is able to diagnose with almost uncanny accuracy what ails our souls; and, what is of far greater moment, knows how to remedy our sicknesses of wavering faith, loss of peace and the many seemingly unsurmountable difficulties and trials which so often beset the soul.

In his most excellent book he tells us how we may get back." He shows us that however languished or dispirited we may have become, there is a practical remedy for the true seeker after his Beloved; he offers us no quack remedy, but the commonsensible teachings

of Christ.

Although his volume tells of great mysteries, yet he "talk over our heads." On the contraryand herein lies Mr. Hamblin's power as an expounder of practical Christianity-he takes our hand, as it were, and leads us step by step along the way, explaining in language which a child can understand, how it is that we have somehow missed the mark, and how we can either regain or attain interior peace and the consciousness of Divine power working within each one of us. All this, it should be stressed, irrespective of class, creed or personal development.

Mr. Hamblin indicates how we can transform our grey, dreary and monotonous existences into lives inspired by purpose. Living the harmonious life. The life victorious, The more abundant life. The problem of evil, Reason and Intuition, Divine plenty, and Health are some of the illuminating chapters in his enheartening little book; besides which the author deals at length with the important subject of Prayer (beautifully described as The Shrine of Quiet "), finally ending with an exhaus-

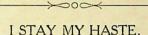
tive meditation on the Lord's Prayer which will prove a powerful inspiration to those who find this practice either difficult or irksome.

It is no exaggeration to describe The Shrine of Love as a mine of spiritual wisdom, and I know that there CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

will be not a few who, having perused its pages, will go down on their bended knees thanking the good God

for having led them to it.

Those who know, bear testimony to the truth and declare that Love alone transforms the inner man, and perhaps one of the most eloquent examples of the great store Christ set upon it, was when, because "she loved much, "He forgave the adulteress her sins.



As I sit in the sunshine on this perfect September day, a little brook dances gaily by my side, chanting a delightful song as it dashes downwards to the sea. I close my eyes and listen to its babbling, tinkling music, and it fills me with peace and rest. It is the same refrain that brooks gave out full nineteen hundred years ago. It is the same wild music that our Lord enjoyed, when walking by the Lake of Galilee.

To realize this is to enter into a nearness and companionship with Jesus, such as we never knew before.

The harbour water laps in tiny wavelets gainst the side of many boats,

The sea-gulls feed and call to one another on the shore.

A faint refreshing breeze springs up from out the deep.

My heart is filled with gladness and a deep content.

This is life, brother. This to live.

To meet the sun upon the shore.

To hear God's voice in every living thing.

To see Him in the stars at night.

To meet Him in the gold of dawn.

This is to live. Away with pomp and glory, its baubles and its

shams,
Begone ambition with its chains and toil.

Let me but live, in this secluded way.
And I'm content.

H. T. HAMBLIN.

On Spirituality.

By KATE SIMMONS.

Author of the New Book "Creative Consciousness"

What are the signs of spiritual progress, and how can I know that I am day by day living more in the

spirit and less in the world?" asked a friend.

We can see somewhat of a contradiction in this query, for we know that an increase of spirituality, increases not lessens, our ability to live our daily life in the world. Yet it is easy to fall into the misconception that there is a contradiction or opposition between spirituality and the life of the world, indeed we know that this opposition exists if spiritual principles are not applied to the ways and means of life and its problems, but, in that case, existence is not true, but tends towards falsity and goes downhill.

Spiritual life increases our humanity and naturalness, and the practical application of spirituality brings spiritual principles into activity in the daily life in the world.

Thus we are able to live as if it were a redeemed life, where creativeness and re-creativeness instead of des-

tructiveness rule.

Therefore, it is an error to suppose that the spiritually minded are devoid of human interests or lacking know-

ledge of practical human affairs.

Yet there is a vast difference in point of view between those who live in the world from a spiritual aspect, and those who live in the world from a worldly aspect. This difference is not always outwardly apparent, for it consists in a totally different sense of values. In one case the dominating note is to bring the ideal into manifestation in the world; in the other case the chief impulse or motive is to grasp and enjoy all that can be forced out of the world. Hence the genuinely spiritually minded have in effect more reverence for, and appreciation of, human and natural things and the daily life, than those who think materialistically only. But our illustrations are extreme, for midway there are many

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who take no apparent interest in spiritual affairs, yet who unconsciously live from those principles and their practice. Our lives have quality as well as quantity, and the reality of spirituality is in the quality of the life lived, and the energies, forces and circumstances set in motion therefrom. True progress thus gives an increased power of expression and ability to work and accomplish, that is, the power to manifest that which was previously lacking.

Therefore we should expect from spiritual progress to increase in inner and outer beauty, order, refinement, taste, harmony and right relationship, so that our environ-

ment and work improve.

Since what is spiritually expressed comes from the divine into the human and natural—and the divine is infinite and inexhaustible—then there are limitless possibilities for human, natural and world progress.

That is to say, from the spiritual standpoint, there are unending possibilities for growth and progress on the planet. We say growth, and do not mean the idea of bringing the planet into the state of being as if it were a piece of perfect machinery only. It has been said that in a true way of life, God gives us not only our work, but joy in it also. Hence true work is and should be, a source of delight.

This leads to great opportunity for the manifestation of spirituality, whereby any and all work done is accomplished well, with ease, calmness and self-control; and since these qualities when present act in all directions, there is a corresponding control of body, emotions.

mind and circumstances.

Thus through right use and control of power, power

and use increase.

In this way repressions go, and true expression comes. We can see from these thoughts that true spirituality is a life of creativeness, yet we know that we do not really create, but are instrumental in giving creative expression to life by means of the laws, materials, processes, ways and means which are at hand—inwardly in consciousness and outwardly in nature.

That is to say, we act as builders, using the elements and substances provided for us. Divine building is a great art which sooner or later all must learn.

It is a great accomplishment to build in the world in face of any opposition, materialism or destructiveness which may surround us, or to build a true personal life in face of opposition within ourselves, our environ-

ment or relationships.

The creative ways of spirituality open many doors which otherwise remain closed, but before those doors can open there must be the desire and effort to end destructiveness in our consciousness and activities.

That is why we have first to establish a right point of view and attitude of mind towards nature, humanity and the world, for this is the foundation upon which we become divine builders, or those who express true spirituality.

Hence we do not say that in spiritual progress we withdraw from the world and live in the spirit, but rather that we endeavour to live from the spirit in the

world.

It is true that we all have to pass through a period of detachment, or of withdrawing our roots from the earth, but only that we may be re-born into the life of the kingdom of heaven within; when this is accomplished, spiritual activity in the world then proceeds from it. The kingdom of heaven within thus becomes the standard, pattern and model of the earth life without, and the source of our idealism whereby we desire to establish in the outer world the world we have discovered within.

How glorious a place the planet would be if we each and all had discovered our inner kingdom, and were bent upon establishing a corresponding life without.

We should all remould our ideals, our individual and collective relationships, and our relationship with nature.

When we think over these problems we see that the spiritually minded, in proportion to their progress, become great workers; that they are truly fitted to study and interpret natural laws and processes, the sciences, arts and crafts.

Thus, we do not think of spirituality as if it were a vague subjectivity, or a form of subconscious intuition and pious hope, but as that which animates the true

workers of the world in all spheres of life.

Spiritual consciousness is complete, whole and balanced, the union of head, heart and hand; spiritual consciousness includes in a harmonious unity of activity all aspects, qualities and powers, so that reason and intuition, common sense and inspiration, imagination and right principle, combine together in the manifestation of the true man who is the reflection of Divine Mind Itself.

Healing Article.

By JEAN SILVERLOCK.

A Recurrence of Symptons-Not a Relapse.

In my article, which appeared in the September issue of the "Science of Thought Review," I pointed out, and sought to impress on the minds of my readers, the importance of patience and persistence, especially at the time when healing of some sickness or disharmony, anticipated, or in progress. This month I feel prompted to deal with the subject of "set-backs," because of several letters I have recently received from certain patients who appear to be discouraged, as well as disappointed, on account of the recurrence, from time to time, of symptoms which seemed to them to be a return of the malady they had hoped and believed was practically cured. I want to make it clear to these and other despondent sufferers that this tendency to become depressed and discouraged, is not only a hindrance to healing, but, sometimes, is the actual cause of the "set-' which they very unwisely take for granted must be a relapse. This way of regarding such a temporary condition is a grave mistake. A "set-back," in the form of a recurrence of some undesirable symptom, need not, and indeed should not alarm a sufferer; for such symptoms, if not of a serious nature, and if not given over much attention, will quickly pass. It is fear that proves the worst foe of a quick recovery, in that it acts as a check on what would often be a normal and orderly process.

I will give two instances of the unfavourable effect of fear and despondency in retarding a much-hoped for, and keenly-anticipated, healing, that showed every sign of being about to manifest. A certain patient wrote to me a very distressed letter in which he confessed to feeling considerable disappointment, because, having made unmistakable progress towards recovery, for a time, this satisfactory progress appeared to have suddenly come to a standstill, and the writer of the letter begged me to explain the reason of this temporary "set-back," which he called a "relapse."

Another patient, suffering from the same very trying complaint—(medically "termed" a nervous breakdown), but who, if he would only believe it, is very near to complete recovery, and whose progress has from the

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first been most encouraging-writes:

"I must admit that I have really had a very good week, but to-day a little set-back has again recurred, and I feel it best to let you know of it without delay—yet even as I write about it I feel better. These "set-backs,' and fears seem unending, still, I pray and believe that the time will come when they will finally disappear. I certainly enjoyed some happy days last week, and am hoping and trying hard to recapture that peace and joy,

which, for the moment, I seem to have lost."

In both these cases, the suffering experienced is doubtless very real, because both sufferers have allowed fear and false belief to occupy, I might say to take possession of, their minds, distorting their mental outlook, and depriving them of all power of resistance. When I shall have succeeded in fully convincing both of them that all this "nervous" disturbance (for, of course, I do not deny the disturbance), is simply the work of a feartortured imagination unchecked, playing havoc with uncontrolled nerves; when once they really believe and accept as a fact what I tell them very plainly and quietly, that the whole nervous system is like a system of mental telegraphy, the head office of which is in the brain, whence continually messages are transmitted by means of the nerve-wires to every part of the body, producing results or effects pleasant and favourable or otherwise, in accordance with the character or nature of the messages transmitted-when these patients realise that, having allowed fear, and ignorant foolishness to control and use this telegraphy, they must not be surprised at the effect on the well-being of the body, and especially on the nerves in the body of these alarming false messages -they will understand that all they have to do is quietly to listen to reason, which will inevitably result in a perhaps gradual, but complete change in their way of thinking.

Just as telegraphic wires have no intelligence, no power, or volition of their own, and cannot refuse or accept the messages they transmit, so it is with our nerves, which have no separate independent life, and intelligence. No one can deny that disordered nerves do result in bodily suffering, but what is it that causes the nerves to be disordered—surely the mental emotions—the foolish fears, the belief in a power these nerves are supposed to possess, and cause pain, in short, the habit of wrong or mistaken ways of thinking? Where do these wrong thoughts and foolish fears originate, but

HEALING ARTICLE.

in the mind—therefore surely it is the mind, parent of thought, that has to be corrected, and prevented from conveying such wrong ideas and beliefs (for beliefs are mental) to the brain, whence by means of the nerves they affect every part of the body.

But now-to return to the subject of recurring symptoms, which are so apt, by their sudden reappearance, to alarm and discourage a sufferer-it seems to me such recurrences may be compared, quite appropriately, to the movements and action of the outgoing tide. The tide does not "come in," or "go out," with one sweeping rush. Indeed it seems at first, when the tide begins to "go out," as if it were advancing quite as certainly and to the same extent as it recedes, until, as we watch its movement, we see gradually a wide stretch of beach left uncovered by the receding waves. This is somewhat like what happens in the case of a chronic complaint, which, for years, has been regarded as incurrable, but which after a time, definite efforts of a different kind are made to bring about a cure. At first it often happens that considerable progress is made, and the patient and probably also the patient's friends and relatives, are anticipating a very rapid recovery, but suddenly -greatly to the distress and discouragement of all concerned, a "setback" occurs, a slight check in progress due probably to some temporary mind disturbance yet those who are watching the "case" at once report 'relapse," and conditions thus regarded, remain at a "standstill," and no one appears able to see or admit how much "ground" has in reality been gained, in spite of the slight "set-back." Even supposing such recurrences do occur, a patient should find encouragement in the fact that between each fresh "set-back" longer time has elapsed, and so finally the sufferer forgets to anticipate or fear a recurrence.

What, above, and beyond everything else, is needed, is a belief in the Love of God, belief in God, as "Love," which must result in the falling away of all fear—for in the conscious awareness of Love as the only Power and Presence, fear is unthinkable. What a wonderfully reassuring and comforting thought—to realise and know what we have always as children been taught to believe and declare, namely, that God is Love, and that all God asks of us, His children, is love. It is only through love we can ever serve Him, and it is only love-inspired service that will be found acceptable to Love.

The Woman's Page.

THE PATH TO SPIRITUAL FREEDOM.

By MINNA BLUEBIRD. Editor of The Bluebird Magazine for Children.

MANY problem-letters have reached me during the last few weeks. I have just been carefully re-reading them, and as I laid the last one aside, these lines flashed into my mind:

'Sweet are the uses of adversity;

Which, like the toad, ugly and venomous, Wears yet a precious jewel in his head.'

On the surface, that quotation may seem rather a mockery to the beloveds who are in trouble. Yet heaven forbid that I should imply that their hurts are imaginary ones. I know that they are "ugly and venomous" indeed. But in spite of that I believe that the day will come when these same beloveds will look back in retrospect, and smilingly admit that the "adversity" did enfold a "precious jewel" after all.

It is not a very flattering Truth, but some of us either cannot—or will not—learn without "whacks," or "lines," or "keepings-in." In our school days, after our comrades had gone, and were shouting in joyous freedom, the stuffy schoolroom seemed unbearable, and the sight of the open sky through the window added fuel to the flames of our sullen resentment. But at last, through sheer longing for release, we learned the hated lesson. With application and willingness we might have done the task with comparative ease-but no-we had to be goaded into the doing.

Remembering that, when I read a letter which tells of a life being lived in misery because one person is completely under the dominion of another, the thought comes: Is not that misery the 'toad' with the priceless jewel

of Spiritual Freedom in his head?"

Usually in these cases, the writers are women, and my throat aches in sympathy. I see back and back through the ages, and Olive Schreiner's little story, called "Three Dreams in a Desert," comes into my mind. It is too long to quote in full, but just a few fragments will give the trend of it. It tells of the "great figure that lay upon the ground, and the sand was thick about it, so that it seemed to have piled over it for

centuries . . . I said: 'Why does she lie there now?' And he answered: 'Ages ago, the Age-of-dominion-ofmuscular-force found her, and when she stooped low to feed her young, and her back was broad, he put his burden of subjection on it, and tied it on with the broad band of Inevitable-Necessity. The ages have come and the ages have gone, but the band of Inevitable-Necessity has not been cut. . . . Hush! The thought has come to her-Might I not rise?

And I saw the creature struggle, and the drops stood out on her. I said: 'Surely he who stands beside her

will help her?

He beside me answered: 'He cannot help her! She must help herself! Let her struggle till she is strong!

I cried: 'At least he will not hinder her! See he moves farther from her, and tightens the cord between them, and drags her down.' He answered: not understand. When she moves, she draws the band that binds them, and that hurts him, and he moves farther from her. The day will come when he will understand, and will know what she is doing. Let her once stagger to her knees, and in that day, he will stand close to her, and look into her eyes with sympathy."

Later-" when she had thrown from her the mantle of Ancient-received-opinions, and had taken the shoesof-dependence from her feet, she cried: 'Oh I am alone! I am utterly alone!' And Reason said to her 'Silence! What do you hear?'

She listened intently, and said: 'I hear a sound of feet, a thousand times ten thousand, and they beat this

He said: 'They are the feet of those that shall follow you. Lead on! Make a track to the water's edge!"

And last of all-" I dreamed I saw a land. And on the hills walked brave women and brave men, hand in They looked into each other's eyes, and they v. re not afraid. I said to him beside me: 'What place is this?' He answered: 'This is heaven.' 'Where is it?' I asked. And he replied: 'On earth.' 'And when shall these things be?' I asked again. And he answered: 'In the future.' "

That little dream-story is not far-fetched or overdrawn. For a woman, the Path to Freedom is sometimes so steep and rugged, that some turn back (for a little while) and once more put on the old "shoes," and the old "mantle." (In speaking thus of "Freedom" I am not thinking of the Latchkey-Career-and-baby-hating variety.

That is Freedom caricatured. I am thinking of the Truth-Freedom, spoken of by Jesus, and which, when known, sets women "free" as well as men.)

To the beloveds who have confided that their lives are "hell," because of the dominion of another, I want

to mention these lines of Walt Whitman's:

"From this hour I ordain Myself loosed of limits and imaginary lines. Going where I list, my own master total and absolute, Listening to others, considering well what they say, Pausing, searching, receiving, contemplating, Gently, but with undeniable will, divesting myself of All the holds that would hold me.'

Noticing particularly the words—"I ordain myself," and "divesting myself." Because you are a woman, you will only "list" to go—where love leads. And some of "the holds that would hold you" you will cherish and retain voluntarily. Others you will discard.

Freedom is an attribute of God. Therefore because we are "made in His image and likeness" it is our Divine Birthright. In ignorance, we may have "sold it for a mess of pottage." But the Truth we have to grapple with is that no "outsider" will come along and remove the hated "mess" away from us. Our own hands must "gently, but with undeniable will," remove "the holds that would hold us."

The Life within us is God-Life—synonymous with Infinite-Freedom. Between Infinite-Freedom and Bondage there can be no connection. Till now, in error, we may have linked our sacred "I am" to Bondage. The hated condition may seem hard. But the knowledge that the hardness is the Spirit of Freedom crying for

delivery gives strength and courage.

From this hour "ordain yourself." Link your "I am "to God-like Freedom, by saying (and knowing) "I and my Father are One," and eventually, link by link, the fetters will fall away from you. Because you are only claiming the Freedom of God, and not the Freedom of Self, no living soul will be hurt, harmed, or hindered by your deliverance.

> Lord of my soul, I yield my all to Thee.

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To Help the Thomas of To-day.

By C, LAWSON BROWN.

Doubt has its daring! Even Thomas felt that if he could see his Master again, put his fingers into the print of the nails and thrust his hand into the side of the Lord he had lost, he would be established and regain the level of the other disciples. And he did! None were more faithful; none rejoiced more than he; none were more inspired.

The world has many Thomases who are equally sincere. For this reason I thought it well to publish the details of a case which recently came to my notice.

The facts are reported by an intimate friend. He is a Master of Science closely identified with the scientific research of the medical world, with chambers near Harley Street, London. He had not read a Science of Thought Magazine until I gave him one a month ago.

During a chat on the ninth of September, reference was made to Radium in the treatment of cancer. Then he told me that he had detailed to a leading medical professor the following particulars which he thought

would interest me.

On or about the 9th of July of this year, a lady, aged 73, was admitted to —— Hospital with advanced Carcinoma. Two leading radiologists took several X-ray photographs on the 10th and 11th of July. Each disclosed a well defined cancer measuring roughly 2 inches by 15 inches. An operation was urged but the patient was very weak. After due consideration the physicians felt that it was unlikely that an anæsthetic could be administered without grave danger. Yet apart from surgical treatment it was felt that the patient could live only a few days. In the circumstances a leading surgeon agreed, if possible, to remove the growth.

On the 18th of July an operation was attempted but could not be carried out as the patient failed to respond completely to an anæsthetic in the only form capable of being employed. On the 19th a second attempt had to be abandoned. The next day, Saturday, July 20th, instead of dying as expected, the patient was very much alive. She got up, went to the nurse, informed her that she felt quite well and asked to return home. The

matron regarded this as an unusual form of delirium, and immediately ordered the woman to bed.

The same radiographic photographers were summoned. On Monday, the 22nd of July, they took photographs and further plates were submitted. On each of the second series no trace of any foreign body could be found. The plates taken previously from varying positions were again scrutinised to the amazement of all concerned. Incidentally, I may say that my friend and informant has

examined them all.

Undoubtedly this person was admitted to hospital after years of suffering from a very defined malignant growth and in such a condition of acute exhaustion that an operation was deferred, and ultimately abandoned on July 19th, 1929. On that day a cancer was present. Three days after, it was absent, i.e., on the 22nd of July. Four days after that, on the 26th of July, the patient was willing to walk home. She left the hospital and actually did walk home, carrying her own bag—a distance of three miles. The following day, Saturday, the 27th of July, she did her own shopping. She has done the whole of her own housework ever since. She enjoys normal health.

"Of course," said my friend, "she was healed by

prayer.

It is often difficult to meet honest scepticism. Some hesitate to accept statements regarding spiritual healing and the power of prayer. Such people do not doubt our sincerity. Obviously, if they could they would often willingly believe that they might share in the unspeakable

enrichment of the truth.

Some consider our position assailable because in the case of healing our diagnosis may be incorrect; a person may even think he suffers from a complaint he has not got. Secondly, natural improvement may be rapid, therefore the suggestion of spiritual healing may be assumed and not proved; and thirdly, a condition may appear absent when actually it is not.

There is much to be said for this. Assumption may

damage our data.

Nevertheless, true prayer is the mightiest method of achievement. Prayer, rightly understood, is the greatest, nay, the only causative factor in human life. The demonstrations of prayer manifest in restored health, through the power of the Spirit are of undoubted and daily occurence. We know it. We know why we know it.

SCIENCE OF THOUGHT REVIEW.

On Prayer.

A great deal has been said and written about prayer, but, as our Lord said:—" Pray without ceasing," surely it is a subject about which each one of us must have opinions. And it helps, to tell each other at times the way that we individually pray.

Do we realize what "Pray without ceasing" means, or do we put it aside, thinking "that is not meant for these modern days of hurry, bustle and work? Now-adays things are different, and I can only put aside perhaps five minutes in the morning and five in the evening for prayer."

As we go to work in the morning, as we sit in the tram or eat our meals, or do anything that does not need actual concentration of thought, what do we think about? Our neighbours? Their clothes? Their habits? How much better we could do a certain thing, than someone

else, if we were in their position?

Now, are these constructive thoughts? Surely they are much more destructive. Let us not waste that time, that God has given to us, but rather let us form our character by higher thought, because surely, sometimes, we forget that character is the only thing we can take with us to the next world, when we pass on to the higher life.

So, we should make it the most important thing to study in this world. When we read of a suicide in the paper, does it take long to send up our thoughts to God to forgive that soul and help that poor spirit? If we get a letter from someone, telling us of a great sorrow or illness, let us send a vital thought upwards for help for them.

If we meet a face in the street full of sadness, misery, poverty, or vice, again, let us send up that prayer or thought (it is the same thing); and very soon we will find it becomes a habit. Also, it will become more and more vital and forceful as it becomes a habit, and by doing this we will help our own character and ourselves spiritually beyond all belief.

We shall find that we are living on a higher plane and that all that is petty and small, will gradually hold no interest for us, and will cease to hold any place in our conscious thought. If we persist in this mode of constructive thought, we find as time goes on that our minds are ever reaching higher and higher; and also that our spare moments throughout the day, are spent in unceasing prayer and praise.

R. D. H.

Questions and Answers.

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Q.—I cannot agree with you that we should trust God for temporal supply and prosperity. I admit that healing is scriptural, but the Bible seems to teach poverty, and not plenty. It seems to me that it is blasphemous to

expect God to make our life prosperous.

A .- Which is better, to trust our Heavenly Father, or the ways of the world and the arm of flesh? Directly a child of God uses the ways of the world, and relies upon human wisdom, he becomes the prey of those whose policy is plunder, and whose methods are to snatch and grab, to fight and struggle, forcing the weakest to the wall, leaving the Devil to take the hindmost. If the child of God is to be successful in this unholy struggle he must be hard and cunning, remorseless and acquisitive, like any worldling, so that he ceases to be a child of God. One, however, who trusts his Heavenly Father for all temporal supply does not enter into the competition that otherwise would destroy him. He is in the world, yet not of it. He acts according to righteous principles. It is not his work that brings him a living, but his Heavenly Father. His work becomes more and more a matter of service. God sends the increase, not man, although it comes through man. When the Divine blessing rests upon us, everything works together for good, and all things are overruled for good. We are protected from the evils which otherwise would find us an easy victim. Which way of life is the better? Is it not better to put God and His Kingdom first? for then All "these things are added to us.

PUT FIRST THINGS FIRST

Then everything will fall naturally into its proper place.

Book Reviews.

By RICHARD WHITWELL.

"CREATIVE CONSCIOUSNESS," by KATE SIMMONS; Published by Rider & Co., Paternoster House, Paternoster Row, London, E.C.4. Price 3s: 6d. net, and obtainable from any Bookseller, or from The

Science of Thought Press for 3s. 9d., post free.

"This is a book of vision," the view of the author being that, given the initial recognition on the part of the writer that the true function of the artist is that of interpreter, literature may prove as immediate and effective a means of interior illumination as any other of the creative arts. That is, of course, the purpose of every true artist, every true artist of the pen, and the true craftsman, even as of the artist in colour, or in sound and song. Life is felt in its wholeness, and so interpreted, in the recognition that the realities are with us. Life has the structure of reality behind the appearance of mutability. Eternity and time are one essentially, but the eternal is Life, in its truth, breaking through.

The book is written in vision form, because it came to our friend that way, and it is written with a fine sincerity and a rare penetration. But that, of course, is what we would expect. Sincerity is the first essential to anything that is truly art. The result is the birth of something that is creatively alive, not through the brain.

but through the imaginative consciousness.

The first vision is entitled "A Vision of Wholeness," and touches upon "facts of pre-existence and survival, as seen from the opening of the divine memory into the state which precedes earth the the divine memory into the state which precedes earth life, and the closing down of that memory after physical birth, and the temporary forgetfulness of eternal existence." The second is of the spheres, and their enfolding garments or bodies; of "the eternal progress in these spheres, and of their divine unity or oneness." The third suggests a correspondence between the inner spheres and their bodies and outward earthly garmentings, and "foreshadows the perfect robe of wholeness." The fourth anticipates the "perfected individual consciousness, as a gathering together of every state and stage of growth into completeness."

"Then follows the idea of the ultimate perfection of the interior and exterior sight, and their blending." Later the problem of duality is considered, and how a right balance is accomplished in recognition of encompassing oneness, "the true duality being a state of balance and union" as distinctive from the false, which consists of "opposites... ever in conflict."

Others matters are then considered, such as free-will, of choice. of what is natural and unnatural, of spiritual healing, of truth unfolding through faith, of progress through right valuations, and lastly of "the divine and eternal meaning of the cross."

From its initial conception of Wholeness the book well pursues

its enquiry in these vision or dream pictures to life in its varied and more particular aspects. Truly seen Life is of one texture throughout, its integrity is maintained from eternity to eternity by the operation of the one great Good Law. "Life is envisaged as a whole, and not in section, and interpreted on the basis that eternity and time are not distinct but fundamentally at one, working in cooperation for the individual and universal good." Fundamentally, that is *truly* are one. Only we need to have the faculty to see it. CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

SCIENCE OF THOUGHT REVIEW.

"Look not with your two eyes," declare the Upanishads, "I have given you an eye divine." The single eye begins to see that all things in truth are wrought in pattern from a single texture. Therefore that which conveys the sense of duality comes from the two-fold vision. "Let your eye he single," said Jesus, "that your whole body may be full of light."

This perception of Wholeness is encompassing and absorbent, and blots out that Query, which someone wittily called "the crock of the devil's tail" which shows itself over every problem. It brings the divine answer to our problems through a richer understanding. But to the greater world problem man is himself the answer, if he will have it so. How, but by being himself truly.

To the writer what is natural is what is true.

"Naturalness comes to heaven and unnaturalness comes to hell or is hell." Naturalness tends to simplicity, and emerges as the little child, who not merely enters heaven, but whose natural dwelling is heaven.

"True evolution is not the laborious building-up of perfection,

but the way of the right use of all things."

Our experiences lead us out into a large place, when once we begin to exercise that right discrimination, that glint of the true vision. "Our joys, sorrows and efforts lead us into a universe of spiritual values."

"The most humble aspect of life has divinity, wherein it shares

in the life of the whole."

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"The true life of spirituality is very simple; . . . it is in the right use of all things."

THE OPTIMIST'S CALENDAR FOR 1930 .- Compiled by GERTRUDE NORTON, Nottingham. Published by H. B. Saxton, King Street, Nottingham. Trade Agents: L. N. Fowler and Co., London, E.C.4. Obtainable from "The Science of Thought Press," Bosham

House, Chichester; Price 1/2, post free.

Let us say at once that this new calendar is on the same high level as its predecessors, and that is saying a great deal. It carries its gospel of glad cheer, of truth, of service, of rich joy, of "sweetness and light," from its cover right through all its pages. Day by day we may read the one message freshly expressed, as meeting life in its varied aspects, it reveals and interprets it. We may catch the glow of that interpretation, and let

it companion with us the rest of the day.

There are three lovely quotations from the pen of our dear editor, besides which there is a splendid assembly from other well known writers. Among these we single out Brother James, Henry Victor Morgan; Studdert-Kennedy, who is represented by a splendid passage; Mahatma Gandhi, whose lovely word is given, "What breath is to the body, prayer is to life." There is Ella Wheeler Wilcox, Tyssul Davis, James Allen, and such fine writers as Whittier and Fiona McLeod and Thomas Hardy, and the great stoic Emperor, Marcus Aurelius also represented. This is the excellent motto on the cover page:

> "This has been proved: That on a winter day, One violet will make a garden gay. So in a time of trouble dark and drear, COP. If Public Domain Curukus Kangri Collection, Haridwar

THE BLESSED WAY, by Charles Albert Hall; Published by the New Church Press, Ltd., 20, Hart Street, London, W.C.1. Price 2/- Cloth; 1/- Paper. Obtainable at these prices, plus 2d.

postage, from the office of this Magazine.

Like the other writings of this author, several of which we have reviewed, with a full appreciation, this little book is rich with the same clear, finely expressed, spiritually perceptive teaching. There is a vein of pure gold running through. We are not sure that we do not like it best of all. There is also evidence in every page of a fine culture.

Touching upon the clear spiritual perception, before we pass

on, we take a few passages at haphazard :

"Let God be enthroned in the heart, let Him be central, then we shall know from experience what peace really is."

How beautifully expressed, and how divinely true.

"The advocate of love, the preacher of truth, does more for peace than the most renowned diplomat." Is there then not a greater answer than mere statecraft to the great problem of peace of the world? Is it not religion in its very truth?

"Humility makes peace."

Again, "The meek are the masters of the situation, because

they are not enslaved by earthly ambitions."

"In the light of God and His purpose, our life is seen as a beautiful mosaic, an ordered and meaningful thing exquisitely designed."

Though this fine little work may not be from quite the same angle of vision as our own, nevertheless it is a look into that Central Vision, wherein we touch Unity, and indeed join hands. There is little in it of which we could not say, "yes, that is splendidly true." Listen to this concerning the insinuation of evil.

"When good presses for acceptance and threatens to overthrow evil, evil will not retire without giving battle. When we seek to enthrone the Lord Jesus Christ in His own proper Kingdom, the human soul, Self, will make a mighty resistance. When we stand for truth, error with malicious intent will try to falsify it. Heaven in us meets the subtle forces of hell. The forces of the higher life, the qualities of the Kingdom of God, never fight: they simply make strong impact upon us, pressing for recognition, acceptance and lordship; their steady pressure stimulates the evils of the lower nature, the 'natural man' into active resistance. The wiles and subtleties of these evils almost baffle description.

The really serious issue is when the vision of truth seems blurred under the attack of falsities, and evil becomes so insistent that it seems to be the only voice in the soul. In such states of temptation the Lord seems to be far away . . . yet, it is just in

such states that we are enjoined to rejoice.

We may say of every trial, This, too, will pass! And we may say of every mood of despair that attacks us in the Blessed Way, The Lord is in this despair with His divine joy in the rescue of a lost sheep!"

John Oxenham has written, "There is a way, and ways, and a way." Beyond all other ways there is the Blessed Way, and it leads to where the angels tread. Journeying therein we come to where not merely earth reaches to heaven, but heaven bends down to touch the earth. At that point the truth of the prophet's words will find us, who erstwhile were troubled and anxious and fearful, "He that believeth will not make haste." We cease our hurried movement, we become still and quiet with a look, a poise of realization, which propaint amuking hanging allegion, Handwald.

"THE HUMAN-CREATIVE ADVENTURE;" A Bi-monthly Magazine for the Uncivilized Aristocracy. Revolutionarily Constructive: Human and Impersonal: Individually Universal.June-July, 1929 "The Schola Vitae Press, 35, Norfolk Square, London, Two shillings net.

This excellent and artistically produced magazine continues to work on the large lines of its inception,-dealing with life itself, and man's spiritual advance, in truth;-not content with the labels or tags we are apt to affix upon things (thinking thereby that the image may sustain the real), but quietly and decisively removing the same, revealing what is underneath, with the purpose that we may adjust our values, and thus clarify our seeing.

The chapters themselves are provocative and original, as for instance, "Success through sanity," "A World Protectorate," "Election to Grandeur," "Positive Employment," "The X-Complex," "A Vacuum with a Label," and "Simply Complicated." "The begetting of Human values in the earth, through the knowing and practice of Humanity, is both the science and substance

of Man's immortal heritage.

"ATTRACTIVE FOOD REFORM;" A Complete Guide to Sound, Successful, and Attractive Food Reform; by Maud Baines and Edgar J. Saxon. Published by "The C. W. Daniel Company," 46, Bernard Street, London, W.C.1. Price 7/6 net.

This is a most useful compendium for the Food Reformer, and in the matter of recipes, of which there are 407, it is, I think, by far the best that we have seen. It gives a working outline for a whole year—considers the whole rich possibility of the fleshless diet, with its many combinations, and we think it thoroughly recommendable.

"THE BOOK WITH THE SEVEN SEALS," by Louis Bronkhorst: Published by Rider & Co., Paternoster Row, London; 2/6 net. The argument of this little book seems to be that the Bible

is an ordered group of writings, tending to one clear issue, which is the awakening of a certain directing power which touching man means spiritual regeneration, and at the same time physical healing and renewal. There are two little books mentioned in the last book of the Bible; the first is to be eaten and digested: it is open for man to read. The second is a closed book with seven seals. These seals are said to represent seven stages of unfoldment, the first six of which are illustrated in the Mosaic literature. The breaking of the seventh seal is only possible to the One, the Christ of God. Furthermore it is rather suggestively stated that the open book is the book of nature itself, which man assimilates through his experience, whereas the closed book is that of man himself, the opening or unfolding of which is the purpose of his life on earth. "Man, know thyself," was the great note of the ancient mystery teaching.

The writer makes the interesting suggestion that Moses is the author of the book of Job.

Moses in his writings recapitulates "the initiations man must go through before a consciousness above the ordinary will be given to him as an act of grace from above. The whole of this is given in dramatic form, and the Book of Job is the last portion of it."

The active agent is released through the Christ power, and only so. All else is preparative to this consummation. In its operation all things are possible. It is not beyond reason. Why it may prove so is given in these words:

"Suppose a stimulant is given. A certain group of glands, which have been slack in secretion, are then actuated to work a little more strongly.

"Our whole body is kept in order and rebuilt through the secretion of glands, and they in turn receive their material from the food we

take and digest.

"You assimilate enough to build bone, flesh and blood, and

anything further that is necessary.

"The directing guide to rebuild a destroyed part is not there, however, although the possibility of restoration exists. The law of

histology is there.

"If that law operating from above downwards is guided to do its work in the material world, and sufficient building material is accumulated on the spot, then the building can be done. I say, 'can be done.' It is our task to prepare ourselves so that God's Will be done.

"Given a damaged body, but a true and pure form, those powers who build the body can help in its restoration-if God grants it: and if . . . we are ready for it, and have learnt the lesson of our

trouble."

Presented in this way, the matter remains an interesting hypothesis. While there is definite spiritual healing greatly remedial in cases of nerval trouble and physical disorder, and in rare cases of organic affliction, we look forward to a healing that is not merely restorative but creative in its potency. This could only come from above-the very gift of God.

The thesis of this little book is presented in the form of dialogue. There are three friends, one of whom unfolds his thoughts in the matter, and in the end a fourth, a doctor friend is brought in. The requisite elements are present, power from on high is

realized, and a radical healing experienced.

"THE FOUR GREAT INITIATIONS." By ELLEN CONROY, M.A. Published by Rider & Co., Paternoster House, London, E.C.4. 3/6 net.

We are greatly attracted by the Foreword by Leon Dabo in this book, so much, indeed, that we must refer a little to it before passing to the larger matter of the book itself. It is very nicely

written, and with much mystical understanding.

"Our wills, our minds and our hearts are made for the exclusive purpose of participating in, of co-operating with and of affirming the Life of God, and of affirming our own souls in His eternal Life. There is no greater purpose than this divine purpose. No minor purpose is sufficient to fill the life of a spiritual being. . . God's plan of creation is holy, full of truth and sacrifice, and accordingly the whole creation is pre-determined to holiness, to truth and to sacrifice. . . . Truth shines above and around the soul, but it will not make its habitation in the soul until man wipes out all selfish passion which, of his free will, he has elected as the idols of his love. . . . There will be no light of God in humanity until we learn to love His holiest light and resolve to live accordingly. . . . Never before has the conscience of man been moved so deeply as it is to-day, and this fact is the most significant fact of our times."

Then he writes that Ellen Conroy helps us to realise this lightthat she is endowed with learning, with love and humility, and that she brings a rare understanding of the heart hunger of the race, which is seeking for light, more light.

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In her own introductory passage, Ellen Conroy refers to a saying of James Russell Lowell, that "God's messengers look like shabby fellows to the rest of the world." It requires a certain quality within ourselves to recognise them. They do not assert themselves, or affirm what is thought of as the "personality," which, if it is the over-riding of the "ego," is a positive hindrance to any valid and enduring service.

The purpose of initiation is the unfolding of the divine in man. the writer's words, it is the realization of the Christ. Regeneration is the dawning in the soul of the presence of the Christ power; and the progressive steps by means of which there comes greater and fuller contact with this Christ within is

initiation."

In answer to the question, how many initiations are there, she answers that it may be any number, but "in any case the number is one that represents an important phase of astrological division." In this book she has taken "the four quarternaries of Water, Air, Fire and Earth as being the four main initiations."

The first section deals with the "Baptism" or "Initiation by

Water," implying "an inner understanding of all that is meant by the purification of the Water or emotional and psychic principle within man." "Baptism means cleansing the emotional forces of man-getting rid of destructive feeling and uplifting one's consciousness to hear the voice of God." The promises of John are: (1) Every valley shall be filled; (2) Every hill shall be brought low; (3) The crooked shall be made straight; (4) The rough places shall be made smooth. And the last great promise at mystical baptism is that "all flesh shall see the salvation of God."

We may have passed our "water initiation," yet we are still "babes in Christ." We may have begun to see some of the glories of the new life. Our next step is to try to understand this new life, and this understanding of it is called "air initiation." It is not the acquiring of that mere mentality which we know in the accumulation of facts, but that higher faculty of the mind which is called in scripture "Understanding." Moreover it is the openness to divine inspiration. Therefore it is the awakening of a

breath.

From this there naturally comes the approach of the Fire initiation, representing the stage when "through loving service, man becomes so enthused that he is mystically "on fire." Not till then is he allied to the creative, transforming, transmuting life of the Christ." It is the understanding or knowing of the "primal Love-essence of the Spirit, which is the only creative force of the Universe." This initiation of the Spirit means more indeed than words have power to convey.

Initiation by earth is the "last and most difficult of the four initiations." Earth implies form, shape, weight and material, and in our path upwards towards Spirit we have to understand and free ourselves from all the limitations imposed on us by these things." It means that matter is no longer a hindrance, but a means and an instrument; no longer dead and inert, but alive and responsive to the greater Will, for man has passed the threshold

of "not my will, but Thine be done."

Touching upon initiation, let us say that there is no valid initiation achieved, through rites or ceremonies, or exercise in psychic development. It comes not pre-determinedly, but rather as "the wind which bloweth where it listeth," and in the path of our earnest,

BOOK REVIEWS.

selfless endeavour toward the Kingdom, meeting us amid "the daily round and the common task." With this statement we think the author of this little work would probably agree.

WOMEN'S MENTAL ACTIVITY, by Florence Daniel. Published by "The C.W. Daniel Company," 46, Bernard Street, London,

W.C.1. Price 2/6 net.

This little work, published several years ago under a different title, well deserves its present re-publication because of its helpful suggestiveness upon a subject in which there is much diverse opinion, and no very clear thinking. Is a woman just the same as a man, apart from the physical difference? The answer is of course that she and he are equally, generically, man, that they are complementary to one another; that they are equal and opposite in matters of affinity, and are very necessary to one another. Is it not also the case that the likeness and unlikeness runs also through the emotional and the mental into the spiritual? Nevertheless, there is what we might call the woman in the man, and the man in the woman; the woman latent masculine, and the man latent feminine. The qualities of the one are developable in the other, yet with nature retaining and maintaining the difference. It is in a manner paradoxical, but yet it is surely so when we consider that in every soul there is the undifferentiated light, comprehending or assimilating in itself both aspects.

The writer recommends that co-education should cease at the age of twelve years; for the functioning is the same up to that, but after that diverges. A wiser and more specialised training might be achieved, that woman may fulfil a woman's part not merely in the physical, but in every great matter concerning our human wellbeing, for in all things she is yoked equally with man.

THE TORCHLIGHT OF TRUTH, by Arthur Clayton. Obtainable from the Author, "Golden Valley," New Stapleford, Nottingham. Price 7d., post free.

This is a very nicely written, nicely printed booklet, of practical and uplifted thought; worked out and tested through his own overcoming experience amid a time of darkness, and therefore very helpful to others. The quest into Truth has led to the discovery of God as an available power. It brings us to simplicity and child likeness, and that is the essential ground to all that follows. "The more we practise the Presence of God and seek to understand His beneficent Love, the more convinced are we that no matter what may come, we can never fail, for with God all things are possible. So to know Truth is to know God. The more we understand God, the more established in Truth do we become, and so liberate ourselves from bondage, inharmony, sorrow, and disease."
"to live the life of Truth is to live every moment to the very best of our ability to do everything we have to do as well as we possibly can."

The chapters run as follows: "The Quest for Truth," "Truth and Freedom," "The Truth about Ourselves," "The Thought of Truth," "Living the Life of Truth," and "The Manifestation of Truth," "Let us be guided by the highest within, and so shall the realise as the prodigal of old, an ever loving father, waiting to embrace and receive us into the new life of joy and freedom, and, in addition, an abundance of gifts will be bestowed upon us. Let us try to be radiators of peace, joy and happiness wherever

we may go."

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TOWARDS THE LIGHT, by Princess Karadja. Price 3/6 net.

Sole agents in Great Britain: Braithwaite and Miller, Ltd., Abbey House, Victoria Street, London, S.W.

Many will be glad to know of this new edition of this, first, I think, but certainly not least interesting work of Princess Karadja. It is particularly interesting in its inception, being the child of a new experience, that of a clear seeing into the psychic realm, and communication therewith, and there through.

"On midsummer night, 1899, I was alone in the chapel at Bovigny Castle, praying on the tomb of my husband and eldest son, when I suddenly heard a voice whisper: "Fetch pen and paper."

She did so, and wrote, automatically-her spirit detached, her senses quickened unto a great lucidity, with the result of this present book in strong and vigorous verse. It is the story of the strife and agony unto salvation of a discarnate spirit who had passed into the Beyond through the forbidden gate of suicide—finding ultimate release through the loving ministry of another.

For the quality of the verse, this:

'The angels of the Lord no anger feel

At human crime; they see its fruit and mourn."

And this:
"When Sorrow comes to visit human hearts, The Angel's mission is to sweep the Temple Where God Himself elects in grace to dwell."

A VISION SEEN IN SLEEP, by John Hyde Taylor. Published at 1, Whitehall Lane, Walsall. 2d. 1/8 per dozen. Postage 1d. extra.

This slender four-page booklet is an interpretation in a helpful way of a picture seen in vision, of one representing the soul having on the whole armour of God, enwound, yet not overcome by the sinuous body of a great snake.

THE PEOPLE OF DESTINY, or The Goodly Heritage of the British Race, by John O. Hartes; to be obtained from him at 159, Victoria Street, London, S.W.1. Price 1/-. This little book is far more interesting than it is, to us, convincing. As far as we can see, the matter remains a rather exciting

hypothesis, with a good deal of converging circumstantial evidence. In the bulk it is rather impressive, but take up any single point, and it will fail, or appear to fail before a searching criticism. But that has happened in other matters, where in the end the central

belief is vindicated, and proved true.

A large part of this book deals with the stone of Destiny, believed to be Jacob's stone, which, after many wanderings, was carried by the prophet Jeremiah, with his scribe Baruch, and the princess royal of Judah whom they escorted, to Ireland, where she married the Ard-righ or head-king, Eochaid, with whom they were able to converse, for his race was of Israel's stock—for in their wanderings they had come via Spain to Ireland. Jeremiah was known as the Ollam Fola, which in Hebrew means "wonderful seer." The stone centuries later passed into Scotland, and still centuries later was removed by Edward I. to Westminster Abbey. Its rune is given as follows :-

"Where'er is found this Sacred Stone The Wanderer's Race shall reign."

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We gratefully acknowledge the receipt of the following donations to the above Fund.

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SCIENCE OF THOUGHT REVIEW.

Health and Healing.

By THE EDITOR.

If I may but touch His garment I shall be whole.

The Lord cannot do wonderful things for us if we have not faith, and if we do not act in faith. The healing power of Jesus Christ was always present with Him, but it was only those who had faith enough to make contact with it who were healed. If the woman had not had faith, and if she had not acted, she would never have been healed. Yet the healing power and presence of the Lord Jesus would have been there just the same, and He would have been just as willing to heal. But the woman had faith. She really believed that what she said to herself was true, that if she could but touch the extreme edge of His robe, she would be instantaneously healed. She did not say that she would be healed or that she would gradually recover, but that she would be whole, at once restored to normal health and physical well-being.

And not only did the woman have faith and really believed, without a shadow of a doubt that even the very presence or aura of Christ could heal her, but she went forward and touched his garment. She doubtless thought that she was too insignificant for the Master to attend to her amidst the great throng. Who was she that a great prophet, or this Son of God, this Messiah should take any notice of a poor woman such as she. But she knew that if she could but touch His garment—just the hem of it—she would be whole. And thus she could be healed, without troubling the Lord.

And so she pressed forward and touched the hem of His garment, and immediately she was whole.

Beloved, cannot we also do the same. First to believe that the power of the Lord is the same to-day as in the day of his flesh; faith to believe that His presence is still with us, for has He not said: "Lo I am with you always, even unto the end of the age." And next, can we not stretch forth our hand to touch His garment, knowing that if we do so, we shall be whole. Then we too shall hear the blessed words: "Be of good comfort, thy faith hath made thee whole."

Divine Care.

BY THE EDITOR.

I acknowledge God in all my affairs; therefore, I am blessed in all that I do.

The Father of all good gifts and mercies desires at all times to "do for us exceeding abundantly, above all that we can ask or think." Our life is good, because it is planned by Infinite Wisdom and Love. The Spirit is always trying to lead us into ways of harmony, order

and peace.

Divine order and Heavenly harmony manifest in our life if we put God first in all things, and if we acknowledge that God is in every experience. It is through looking upon some experiences as good, and some of them as evil, and acting accordingly, that produces disharmony, and increases the discord and difficulties, of life. If we acknowledge God in the cloud, as well as in the sunshine, we find that it is filled with blessing. If we go forward to meet a difficulty, or a situation of which we are afraid, willingly and co-operatively, affirming that God is in it and that we are willing to go wherever life calls us, we find that there is no difficulty to face, after all, neither anything to fear. We find also that we have advanced a step in the understanding and real knowing of spiritual things. If we put God first and acknowledge Him in all the experiences of life we find that there is no evil in our life but only true good.

The secret of living our life harmoniously and truly successfully is to overcome every difficulty by passing through it, willingly and co-operatively, exploring each experience, seeking to "touch bottom" and learn all there is to be learnt in it. This is the only way to liberation and freedom, in which one is on "top of life," so to speak. We overcome through non-resistance, that is, co-operation instead of fighting.

It is much the same with temptation: we overcome through surrendering to Christ rather than through fighting. Many who have fought temptation all their life and failed, have been delivered through surrendering to Christ, entirely, utterly and completely, so that He could work the miracle in them which lifts the soul above all the temptations of the lower nature.

Through all the experiences of life we learn the reality of the Divine Care. Always, it is leading us on to higher and better-otherselic Domain. Gurukul Kangri Collection, Haridwar

THE SCIENCE OF THOUGHT REVIEW.

CHICHESTER, ENGLAND

Dear Editor,

Having been helped by the contents of *The Science of Thought*Review I am anxious that others should benefit also. Will you therefore send it for one year to

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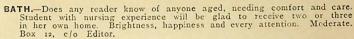
- BIBMINGHAM.—A Science of Thought Circle meets every Thursday evening at 7-45 p.m. in the Chamber of Commerce, New Street, Room 6. All interested are invited to attend. For particulars apply Joseph C. Melhuish, 79, Dearman Road, Sparkbrook, Hon. Sec.
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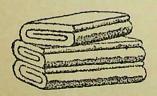
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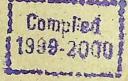
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